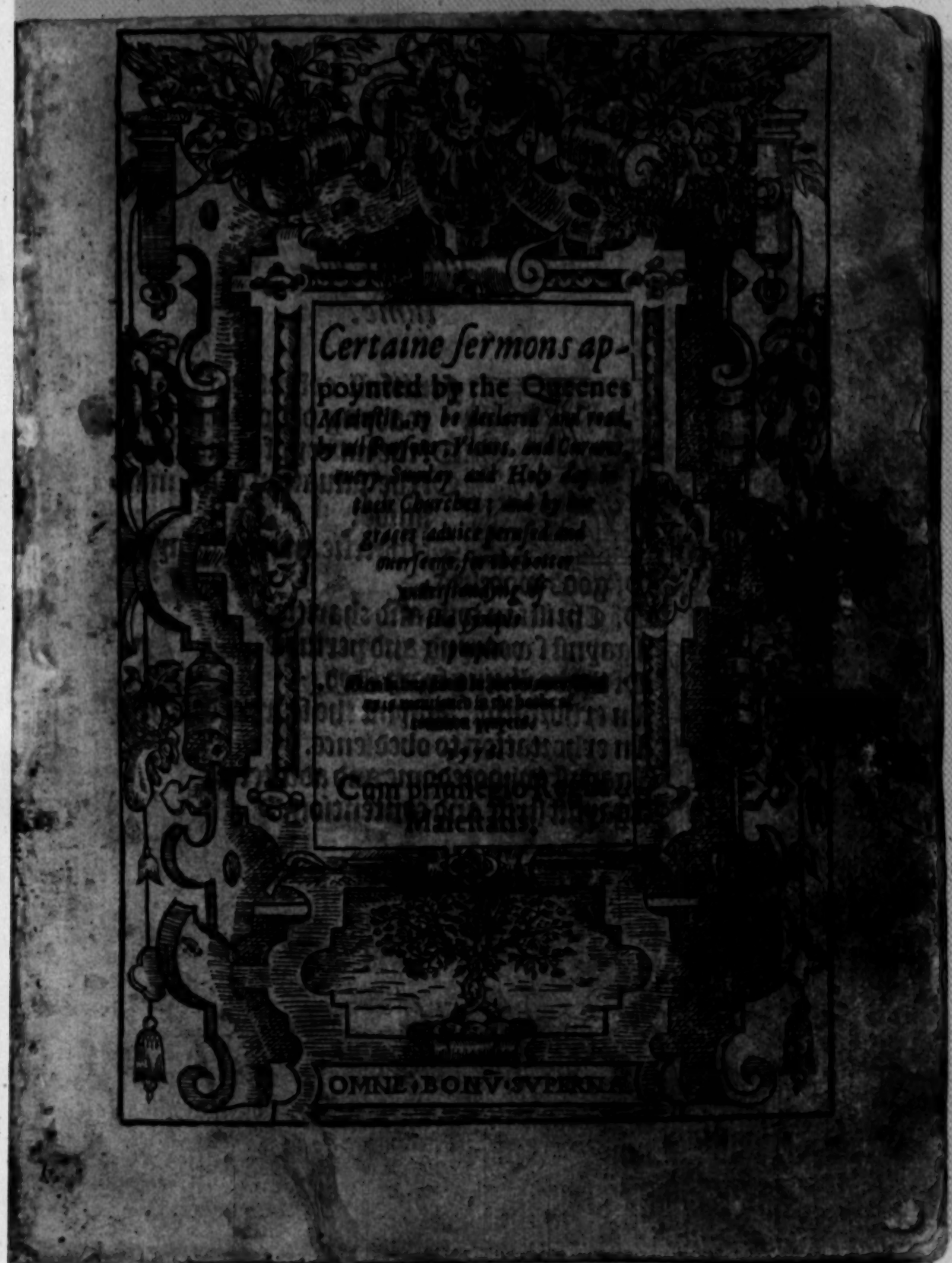
Certaine sermons ap-
poynted by the Queenes
Maiestie, to be declared and read,
by all Parsons, Vicars, and Curates,
every Sunday and Holy day in
their Churches; and by her
graces aduice perused and
ouerseene, for the better
vnderstanding of
the people.
Cum priuilegio Regiæ
Maiestatis.
OMNE BONV SVPERN

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of the sermons conteyned in this present volume.

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The Preface.

Onſyderyng howe neceſſarie it is, that the woord of God, which is the onely foode of the ſoule, and that moſt excellent lyght that we muſt walke by, in this our moſte daungerous pilgrimage, ſhoulde at al conuenient tymes be preached vnto the people, that therby they may both learne their ducty towards God, their prince, and their neighbours, according to the mind of the holy ghoſt expreſſed in the ſcriptures: And alſo to auoyde to manifolde inormities which heretofore by falſe doctrine haue crept into the Churche of God: and howe that all they which are appoynted Miniſters, haue not the gift of preaching ſufficiently to inſtruct the people whiche is committed vnto them, wherof great inconueniences might riſe, and ignoraunce ſtyl be maynteyned, if ſome honeſt remedie be not ſpeedily founde and prouided. The Quenes moſt excellent Maieſtie, tenderyng the ſoule health of her louing ſubiectes, and the quieting of their conſciences, in the cheefe and principal poyntes of Chriſtian religion, and wyllyng alſo by the true ſetting foorth and pure declaryng of Gods

worde, which is the principal guide and leader vnto al godlineſſe and vertue, to expel and driue away aſwel al corrupt, vitious, and vngodly lyuing, as alſo erronious and poyſoned doctrines, tending to ſuperſtition and idolatrie: hath by the aduice of her moſt honourable counſellours, for her diſcharge in this behalfe, cauſed a booke of Homilies, whiche heretofore was ſet foorth by her moſt louyng brother, a Prince of moſt woorthie memorie Edwarde the ſixt, to be printed a newe, wherin are conteyned certayne wholeſome and godly exhortations, to moue the people to honour and worſhyp almighty God, and diligently to ſerue hym, euery one accordyng to their degree, ſtate, and vocation. All which Homilies her Maieſtie commaundeth, and ſtraightly chargeth al perſons, vicars, curates, and all other hauing ſpiritual cures, euery ſunday and holy day in the yere, at the miniſtring of the holy communion, or if there be no cõmunion miniſtred that day, yet after the Goſpel and Crede, in ſuch order and place as is appoynted in the booke of Common prayers, to reade & declare to their pariſhioners plainly and diſtinctly one of the ſaid Homilies, in ſuche order as they ſtande in the booke, except there be a Sermon, accordyng as it is inioyned in the booke of her hyghneſſe iniunctions, and then for that cauſe onely, and for none other, the reading of the ſayde Homilie to be deferred vnto the next ſunday or holy day folowyng. And when the forſayde booke of Homilies is read ouer, her Maieſties pleaſure is, that the ſame be repeated and read agayne, in ſuch like ſort as was before preſcribed. Furthermore, her

hyghneſſe

highnes cõmaundeth, that notwithstanding this order, the sayde Ecclesiastical persons shal reade her Maiesties Iniunctions, at such tymes, and in such order, as is in the booke therof apoynted. And that the Lordes prayer, the Articles of the faith, and the ten cõmaundements, be openly read vnto the people, as in the sayde Iniunctions is specified, that all her people, of what degree or condition so euer they be, may learne how to inuocate and cal vpon the name of God, & know what duetie they owe both to God & man: so that they may pray, beleeue, and woorke, accordyng to knowledge, whyle they shall liue here, and after this lyfe be with him, that with his blood hath bought vs all.

To whom with the father and the holy ghost, be all honour and glory for euer.

AMEN.

A fruitfull exhortation to the readyng and knowledge of holy scripture.

The prayse of holye scripture.

NTo a Christian man there can be nothyng eyther more necessary or profytable, then the knowlege of holy scripture, forasmuch as in it is conteined Gods true woorde, setting foorth his glory, & also mans duetie. And there is no trueth nor doctrine necessary for our iustification and euerlasting saluation, but that is (or may be) drawen out of that fountayne & well of trueth. Therfore as many as be desirous to enter into the ryght and perfect way vnto God, must apply theyr mindes to knowe holy scripture, without the whiche, they can neyther sufficiently knowe God and his wyll, neyther theyr office and duetie. And as drinke is pleasaunt to them that be drye, & meate to them that be hungry: so is the readyng, hearyng, searchyng, and studying of holy scripture, to them that be desirous to know god or them selues, and to doo his wyll. And their stomackes only doo loth and abhorre the heauenly knowledge & foode of Gods woord, that be so drowned in worldly vanities, that they neyther fauour GOD, nor any godlynesse: for that is ỹ cause why they desyre such vanities, rather then the true knowledge of God. As they that are sicke of an ague, what so euer they eate and drinke (though it be neuer so pleasaunt) yet

The perfection of holye scripture.

The knowledge of holy Scripture is necessarye.

To whom the knowledge of holye scripture is sweete and pleasaunt.

Who be enimies to holy scripture.

An apt similitude, declaryng of whom the scripture is abhorred.

yet it is as bitter to them as woormewood, not for the bitternesse of the meate, but for the corrupt and bitter humour that is in their owne tongue and mouth: euen so is the sweetenesse of Gods woorde bitter, not of it selfe, but only vnto them that haue their mindes corrupted with long custome of sinne and loue of this woorld. Therfore forsaking the corrupt iudgement of fleshly men, which care not but for their carkasse: let vs reuerently heare and reade holy Scriptures, which is the foode of the soule. Let vs diligently searche for the wel of lyfe in the bookes of the new & olde testament, and not runne to the stinking puddels of mens traditions (deuised by mans imagination) for our iustification and saluation. For in holy scripture is fully conteyned what we ought to doo, and what to eschewe, what to beleeue, what to loue, and what to looke for at Gods handes at length. In these bookes we shall finde the father from whom, the sonne by whom, & the holy ghost, in whom al thinges haue theyr being & keeping vp, and these three persons to be but one God and one substaunce. In these bookes we may learne to knowe our selues, howe vile and miserable we be, and also to knowe God, howe good he is of him selfe, and howe he maketh vs and all creatures partakers of his goodnesse. We may learne also in these bookes to knowe Gods will and pleasure, as much as (for this present tyme) is conuenient for vs to knowe. And (as the great Clarke and godly preacher Saint Iohn Chrisostome sayth) whatsoeuer is required to saluation of man, is fully conteyned in the scripture of God. He that is ig-

An exhortation vnto the diligent readyng & searchyng of the holy scripture.

Math. 4.

The holy scripture is a sufficient doctrine for our saluation.

What thinges we may learne in the holy scripture.

 norant

norant, may there learne and haue knowledge. He that is harde harted, and an obstinate synner, shal there finde euerlasting torments prepared of Gods iustice, to make him afrayd, and to mollifie or soften hym. He that is oppressed with miserie in this worlde, shal there finde releese in the promises of euerlasting life, to his great consolation & comfort. He that is wounded by the deuyl vnto death, shall finde there medicine wherby he may be restored agayne vnto health. If it shal requyre to teache any trueth, or reproue falsedoctrine, to rebuke any vice, to commende any vertue, to geue good counsel, to cōfort, or to exhort, or to doo any other thing requisite for our saluation: al those thinges (sayth Saint Chrisostome) we may learne plentifully of the scripture. There is (sayth Fulgentius) abundantly ynough both for men to eate, & chyldren to sucke. There is what so euer is meete for al ages, and for al degrees and sortes of men. These bokes therfore ought to be much in our hands, in our eyes, in our eares, in our mouthes, but most of al in our harts. For the scripture of God is the heauenly meate of our soules, the hearyng and keeping of it maketh vs blessed, sanctifieth vs, and maketh vs holy, it turneth our soules, it is a lyght lanterne to our feete, it is a sure, stedfast, & euerlasting instrument of saluation, it geueth wisdome to the humble and lowly hartes, it comforteth, maketh glad, cheareth, & cheartsheth our conscience, it is a more excellent iewel or treasure, then any golde or pretious stone, it is more sweet then hony or hony combe, it is called the best part which Mary did choose, for it hath

Holy scripture ministreth sufficient doctrine for all degrees and ages.

Math. 4.
Luke. 3.
Iohn. 17.
Psal. 19.

What commodities & profites the knowledge of holy scripture bryngeth.

Luke. 10

in

in it euerlasting comfort. The wordes of holy scripture be called wordes of euerlasting lyfe: for they be Gods instrument, ordeyned for the same purpose: they haue power to turne through Gods promise, and they be effectual through Gods assistance, and (being receyued in a faythful hart) they haue euer an heauenly spiritual woorking in them: they are liuely, quick & mighty in operation, & sharper then any two edged sword, & entreth through, euen vnto the diuiding asunder of the soule & the spirite, of the ioyntes & the marow. Christ calleth him a wise builder, that buildeth vpon his worde, vpon his sure & substantial fundation. By this word of God, we shalbe iudged: for the word that I speake (saith Christ) is it that shal iudge in the last day. He that keepeth the worde of Christe, is promised the loue & fauour of God, & that he shalbe the dwelling place or temple of the blessed trinitie. This word, who so euer is diligent to reade, and in his hart to print that he readeth, the great affection to the transitorie thinges of this world shalbe minished in him, & the great desyre of heauenly thynges (that be therin promised of God) shal increase in him. And there is nothing that so much strengtheneth our faith, and trust in God, that so much keepeth vp innocencie & pureneſſe of the hart, & also of outwarde godly lyfe & conuersation, as continual reading & recordyng of Gods word. For that thing which (by continual vse of reading of holy scripture, and diligent searchyng of the same) is deepely printed and grauen in the hart, at length turneth almost into nature. And moreouer, the effect and vertue of Gods word

Iohn. 6.
Colos. 5.
Hebr. 4.
Math. 7.
Iohn. 12.
Iohn. 14.

is,

to illuminate the ignorant, and to geue more
lyght vnto them that faythfully and diligently
reade it, to comfort theyr hartes, and to encourage
them to perfourme that which of God is cōmaun-
ded. It teacheth patience in al aduersitie, in pros-
1.Re.14. peritie, humblenesse, what honor is due vnto God,
2.Pa.20. what mercie and charitie to our neighbour. It ge-
1.Cor.15 ueth good counsayle in all doubtful thynges. It
1.Iohn.5 sheweth of whom we shal looke for ayde and helpe
in al perils, and that God is the onely geuer of vic-
torie in all battayles and temptations of our ene-
mies, bodily and ghostly. And in reading of Gods
Who profite most in readyng Gods word. word, he most profiteth not alwayes, that is most
ready in turning of ỹ booke, or in saying of it with-
out the booke, but he that is most turned into it,
that is most inspyred with the holy ghost, most in
his hart and life altered and chaunged into that
thing which he readeth: he that is dayly lesse and
lesse proude, lesse wrathful, lesse couetous, and lesse
desyrous of worldly and vayne pleasures: he that
dayly (forsaking his olde vitious lyfe) increaseth in
vertue more and more. And to be short, there is no-
thing that more mayntayneth godlinesse of the
mynd, and dryueth away vngodlinesse, then doeth
Esai.5. the continual reading or hearing of Gods word, if
Mat. 22. it be ioyned with a godly mynd, & a good affection,
1.Cor.14 to know & folow Gods wyl. For without a single
What incommodities the ignorance of Gods worde bringeth. eye, pure intent, and good mind, nothing is allowed
ed for good before God. And on the other side, no-
thing more darkeneth Christ and the glory of God,
nor bryngeth in more blindnesse, and all kyndes of
vices, then doeth the ignorance of Gods woorde.

The

The second part of the sermon of the knowledge of holy Scripture.

IN ỳ first part of this sermon, which exhorteth to the knowledge of holy scripture, was declared wherefore the knowledge of the same is necessarie and profitable to al men, and that by ỳ true knowledge & vnderstandyng of scripture, the most necessarie poyntes of our duetie towardes God and our neighbours are also knowen. Now as concerning ỳ same matter, you shall heare what foloweth. If we professe Christ, why be we not ashamed to be ignorant in his doctrine? Seeing that euery man is ashamed to be ignorant in that learnyng whiche he professeth. That man is ashamed to be called a Philosopher, which readeth not the bookes of philosophie, and to be called a Lawyer, & Astronomer, or a Phisition, that is ignorant in the bookes of Lawe, Astronomie, & Phisicke. How can any man then say that he professeth Christe & his religion, yf he wyll not apply him self (as farre forth as he can or may conueniently) to reade and heare, and so to fynd we the bookes of Christes Gospell and doctrine? Although other sciences be good, and to be learned, yet no man can deny, but this is the cheefe, & passeth all other incomparably. What excuse shall we therfore make (at the last day before Christ) that delight to reade or heare mens fantasies and inuentions, more then his most holy Gospel, & wyl fynde no time to do that which cheefly (aboue al things) we should doo, and wyl rather reade other things then that, for the whiche we ought rather to leaue

Gods worde excelleth al sciences.

reading

readyng of all other thinges. Let vs therefore apply our selues, as farre foorth as we can haue time and leasure, to knowe Gods word, by diligent hearyng and reading therof, as many as professe God, and haue fayth and trust in him. But they that haue no good affection to Gods woorde (to colour this their fault) allege commonly two vayne and faigned excuses. Some goe about to excuse them by their owne frailenesse & fearfulnesse, saying that they dare not reade holy Scripture, least through their ignoraunce, they should fall into any errour. Other pretend that the difficultie to vnderstand it, & the hardnesse therof is so great, that it is meete to be read only of clarkes & learned men. As touching the fyrst: Ignorance of Gods woord, is the cause of all errour, as Christe him selfe affyrmed to the Saduces, saying that they erred, because they knewe not the scripture. How should they then eschew errour, that wyl be stil ignorant? And howe shoulde they come out of ignorance, that wyl not reade nor heare that thing whiche should geue them knowledge? He that nowe hath most knowledge, was at ẏ first ignorant, yet he forbare not to reade, for feare he should fal into errour: but he diligẽtly read, least he shoulde remaine in ignorance, & through ignorance in errour. And yf you wyl not know ẏ trueth of God (a thing most necessarie for you) least you fal into errour, by ẏ same reason you may then lye stil, and neuer goe, lest (yf you goe) you fall in the myre: nor eate any good meate, lest you take a surfeit, nor sowe your corne, nor labour in your occupation, nor vse your marchaundise, for feare you lose your seede,

Vaine excuses disswading from the knowledge of Gods woord.

The fyrst.

The secõd.

Math. 22

ſeede, your labour, your ſtocke, & ſo by that reaſon, it ſhoulde be beſt for you to liue idelly, and neuer to take in hande to doo any maner of good thyng, leſt peraduenture ſome euyl thing may chaunce therof. And if you be afrayde to fal into errour, by readyng of holy ſcripture: I ſhal ſhewe you howe you may reade it without daunger of errour. Reade it humbly with a meeke & a lowly hart, to thintent you may glorifie God, and not your ſelfe, with the knowledge of it: & reade it not without dayly prayeing to God, that he would direct your readyng to good effecte: and take vpon you to expounde it no further, then you can playnely vnderſtand it. For (as ſaint Auguſtine ſayth) the knowledge of holye ſcripture, is a great, large, and a high place, but the doze is very low: ſo that the hygh & arrogant man can not runne in, but he muſt ſtowpe lowe, & humble hym ſelfe, that ſhal enter into it. Preſumption & arrogancie is the mother of al errour: and humilitie nedeth to feare no errour. For humilitie wil only ſearch to knowe the trueth, it wyl ſearche, & wyl bryng togeather one place with an other, & where it can not find out the meaning, it wyl pray, it wil aſke of other that knowe, and wyll not preſumpteouſly and raſhly define any thing whyche it knoweth not. Therfore the humble man may ſearch any trueth boldely in the ſcripture, without any daunger of errour. And if he be ignorant, he ought the more to reade and to ſearch holy ſcripture, to bring hym out of ignorance. I ſay not nay, but a man may proſper with only hearing, but he may much more proſper both with hearyng & readyng. This

Howe moſt commodiouſly and without al peryll the holy ſcripture is to be read.

haue

haue I sayde, as touching the feare to reade, thorowe ignorauncе of the person. And concernyng the hardenesse of scripture, he that is so weake that he is not able to brooke strong meate, yet he may sucke the sweete and tender milke, and deferre the rest vntyl he ware stronger, and come to more knowledge. For GOD receyueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the scripture is ful, as wel of lowe valleyes, playne wayes, and easie for euery man to vse, and to walke in: as also of hygh hylles and mountaynes, whiche fewe men can climbe vnto. And who so euer geueth his mynde to holy Scriptures, with diligent studie and burnyng desyre, it can not be (sayth Saint Iohn Chrisostome) that he shoulde be left without helpe. For eyther God almightie wyl send him some godly Doctour to teache him, as he did to instruct Eunuchus, a noble man of Æthiope, and treasurer vnto Queene Candace, who hauing a great affection to reade the Scripture (although he vnderstoode it not) yet for the desyre that he had vnto Gods woorde, God sent his Apostle Philip to declare vnto hym the true sense of the scripture that he read: or els if we lacke a learned man to instruct and teache vs, yet God hym selfe from aboue wyl geue light vnto our myndes, and teach vs those thinges whiche are necessarie for vs, and wherein we be ignorant. And in another place Chrisostome sayth, that mans humane and worldly wisedome or science, needeth not to the vnderstanding of Scripture, but the reuelation of the holy ghost, who

Scripture in some places is easie, and in some places hard to be vnderstande.

God leaueth no man vntaught, that hath a good wil to know his woorde.

How the knowledge of the scripture may be attayned vnto.

who inſpireth the true meanyng vnto them, that with humilitie and diligence doo ſearch therefore. He that aſketh, ſhal haue, and he that ſeeketh, ſhal finde, and he that knocketh, ſhall haue the dooꝛe open. If we reade once, twiſe, oꝛ thꝛiſe, and vnderſtand not, let vs not ceaſſe ſo, but ſtil continue readyng, prayyng, aſkyng of other, and ſo by ſtill knocking (at the laſt) the dooꝛe ſhalbe opened (as Saint Auguſtine ſayth.) Although many thinges in the Scripture be ſpoken in obſcure myſteries, yet there is nothing ſpoken vnder darke myſteries in one place, but ẏ ſelfe ſame thing in other places is ſpoken moꝛe familiarly and plainely, to the capacitie both of learned and vnlearned. And thoſe thinges in the Scripture that be playne to vnderſtande, and neceſſarie foꝛ ſaluation, euery mans duetie is to learne them, to pꝛint them in memorie, and effectually to exerciſe them: and as foꝛ the darke myſteries, to be contented to be ignoraunt in them, vntyll ſuche time as it ſhall pleaſe GOD to open thoſe thinges vnto him. In the meane ſeaſon, yf he lacke eyther aptneſſe oꝛ opoꝛtunitie, God wyll not impute it vnto his folly: but yet it behoueth not, that ſuch as be apt, ſhoulde ſet aſyde readyng, becauſe ſome other be vnapt to reade: neuertheleſſe, foꝛ the hardneſſe of ſuche places, the readyng of the whole ought not to be ſet apart. And bꝛeefely to conclude (as Saint Auguſtine ſayth) by the ſcripture, all men be amended, weake men be ſtrengthened, and ſtrong men be comfoꝛted. So that ſurely none be enimies to the readyng of Gods wooꝛde, but ſuche as eyther be ſo

Math. 7.

A good rule for the vnderſtandyng of ſcripture.

No man is excepted from the knowledge of Gods wyll.

What perſons would haue ignoraunce to continue.

ſo ignoraunt, that they kno we not howe holeſome a thyng it is: or els be ſo ſicke, that they hate the moſt comfortable medicine, that ſhoulde heale them: or ſo vngodly, that they woulde wyſhe the people ſtil to continue in blindneſſe and ignorance of God.

The holy ſcripture is one of Gods cheefe benefites.

Thus we haue breefly touched ſome part of the commodities of Gods holy woord, which is one of Gods cheefe and principall benefites, geuen and declared to mankinde here in earth. Let vs thanke God hartily, for this his great and ſpeciall gyfte, beneficiall ſauour, and fatherly prouidence. Let vs be glad to reuiue this precious gyft of our heauenly father. Let vs heare, reade, and kno we theſe holy rules, Iniunctions, and ſtatutes of our Chriſtian religion, and vppon that, we haue made profeſſion to God at our baptiſme. Let vs with feare and reuerence, lay vp in the cheſt of our hartes, theſe neceſſarie and fruitfull leſſons. Let vs nyght and day muſe, and haue meditation and contemplation in them. Let vs ruminate, and (as it were) chewe the cudde, that wee maye haue the ſweete ie wſe, ſpirituall effect, mary, hony, kirnel, taſt, comfort, and conſolation of them. Let vs ſtay, quiet, and certifie our conſciences, with the moſt infallible certaintie, trueth, and perpetuall aſſuraunce of them. Let vs pray to God (the onely aucthour of theſe heauenly ſtudyes) that wee maye ſpeake, thinke, beleeue, liue, and depart hence, according to the wholſome doctrine and verities of them. And by that meanes in this worlde we ſhal haue Gods defence, fauour, and grace, with the vnſpeakeable

The ryght readyng, vſe, & fruitful ſtudying in holy ſcripture.

Pſal 50.

ſolace

solace of peace, and quietnesse of conscience, and after this miserable life, we shal enioy the endelesse blisse and glory of heauen: whiche he graunt vs al, that dyed for vs al, Jesus Christ, to whom with the father, and the holy ghoste, be al honour and glory, both nowe and euerlastingly. Amen.

¶ A Sermon of the misery of al mankynde, *and of his condemnation to* death euerlastyng, by his owne sinne.

THE holy ghost, in wryting the holy Scripture, is in nothyng more diligent, then to pull downe mans vayne glory and pryde, whiche of al vices is moste vniuersally grafted in al mankynde, euen from the fyrst infection of our first father Adam. And therefore we reade in many places of Scripture, many notable lessons agaynst this olde rooted vice, to teache vs the most commendable vertue of humilitie, howe to knowe our selues, and to remember what we be of our selues. In the booke of Genesis, Gene. 3. almightie God geueth vs al a title and name in our great Graundfather Adam, whiche ought to warne vs al to consyder what we be, whereof we be, from whence we came, and whyther we shall, saying thus, In the sweate of thy face shalt thou eate thy bread, tyl thou be turned agayne into the grounde, for out of it wast thou taken, in as much

as thou art dust, into dust shalt thou be turned a-
gayne. Here (as it were in a glasse) we may learne
to knowe our selues to be but ground, earth, and
ashes, and that to earth and ashes we shal returne.

Also, the holy Patriarch Abraham dyd well re-
member this name and title, dust, earth, and ashes,
appoynted and assigned by God to all mankinde:
and therefore he calleth hym selfe by that name,
when he maketh his earnest prayer for Sodome &
Iudi.4. Gomorre. And we reade that Judith, Esther, Job,
and 9. Jeremie, with other holy men and women in the
Iob.13. olde Testament, dyd vse sackcloth, and to cast dust
Iere.6. and ashes vpon their heades, when they bewayled
and.25. their sinfull liuing. They called and cryed to God
for helpe and mercie, with suche a ceremonie of
sackcloth, dust, and ashes, that thereby they myght
declare to the whole worlde, what an humble and
lowly estimation they had of themselues, and how
well they remembred their name and title afore-
saide, their vile corrupt fraile nature, dust, earth,
Sapi.7. and ashes. The booke of Wysdome also wyllyng to
pull downe our proude stomackes, moueth vs dili-
gently to remember our mortall and earthly gene-
ration, whiche we haue al of him that was fyrst
made: and that al men, as wel kinges as subiects,
come into this worlde, and goe out of the same in
lyke sort: that is, as of our selues full miserable, as
we may dayly see. And Almighty God cõmaunded
his Prophete Esai to make a Proclamation, & crye
to the whole worlde: and Esai al king, what shal I
crye? The Lord answeared, Crye, that all flesh is
Esai.40. grasse, and that all the glory thereof, is but as the
floure

floure of the feeld, when the grasse is wythered, the floure falleth away, when the wynde of the Lorde bloweth vpon it. The people surely is grasse, the whiche dryeth vp, and the floure fadeth away. And the holy prophete Job, hauyng in hym selfe great experience of the miserable and sinfull estate of man, dooeth open the same to the worlde in these woordes. Man (saith he) that is borne of a woman, Iob. 14
lyuyng but a short tyme, is full of manifolde miseries, he springeth vp lyke a floure, and fadeth agayne, vanishyng away as it were a shadowe, and neuer continueth in one state. And dooest thou iudge it meete (O Lord) to open thyne eyes vpon suche a one, and to bryng hym to iudgement with thee? Who can make him cleane, that is conceiued of an vncleane seede, and al men of their euylnesse, and natural proneneſſe, be so vniuersally geuen to sinne, that (as the scripture sayth) God repented that euer he made man. And by sinne his indignation was so much prouoked against the world, that Gen. 5. 6.
he drowned al the world with Noes floodde (except Noe him selfe, and his litle householde.) It is not without great cause, that the scripture of God doeth so many times cal al men here in this world, by this word, earth. O thou earth, earth, earth, sayth Jeremie, heare the word of ỹ Lord. This our right Iere. 14.
name, callyng, a title, earth, earth, earth, pronounced by the Prophete, sheweth what we be in deede, by what so euer other style, tytle, or dignitie, men doo cal vs. Thus he plainly named vs, who knoweth best, both what we be, and what we ought of ryght to be called. And thus he setteth vs foorth,

speakyng by his faythful Apostle Saint Paul, All men, Jewes and Gentiles, are vnder sinne, there is none ryghteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they al are gone out of the way, they are al vnprofitable, there is none that dooeth good, no not one: their throte is an open sepulchre, with their tongues they haue vsed craft and deceyte, the poyson of serpentes is vnder their lippes, their mouth is full of cursyng and bitternesse, their feete are swyft to shed blood, destruction and wretchednesse are in their wayes, and the way of peace haue they not knowen, there is no feare of GOD before their eyes. And in an other place, Saint Paul
Rom.11. Gala.3. wryteth thus, God hath wrapped al nations in
Ephes.2. vnbeleefe, that he might haue mercy on al. The Scripture shutteth vp al vnder sinne, that the promise by the faith of Jesu Christ, should be geuē vnto them that beleeue. Saint Paul in many places painteth vs out in our colours, callyng vs the chyldren of the wrath of God whē we be borne, saying also that we can not thynke a good thought of our selues, muche lesse can we say well, or doo well of our selues. And the wyse man sayth in the booke of Prouerbes, The iust man falleth seuen tymes a
Pro.24. day. The most tried & approued man Job feared al
Luke.1. his workes. Saint John Baptist being sanctified in his mothers wombe, and prayed before he was borne, beyng called an Angell, and great before the Lorde, fylled euen from his byrth with the holy ghoste, the preparer of the way of our Sauiour Christe, and commended of our sauiour Christe,

to

to be more then a Prophete, and the greatest that euer was borne of a woman, yet he playnly graunteth that he had neede to be washed of Christe, he worthily extolleth and glorifieth his Lorde and maister Christ, and humbleth hym selfe as vnworthie to vnbuckle his shoes, and geueth all honour and glory to God. So doth Saint Paul both ofte and euidently confesse hym selfe, what he was of hym selfe, euer geuing (as a most faythful seruant) all prayse to his Maister & Sauiour. So doth blessed Saint John the Euangelist, in the name of hym selfe, & of all other holy men (be they neuer so iust) make this open confession, If we say we haue no sinne, we deceiue our selues, & the trueth is not in vs: If we knowledge our sinnes, god is faithful and iust to forgeue vs our sinnes, and to cleanse vs from all vnrighteousnesse: If we say we haue not sinned, we make him a lyer, and his woorde is not in vs. Wherefore, the wyse man in the booke called Ecclesiastes, maketh this true and generall confession, There is not one iust man vpon the earth that doth good, and sinneth not. And Saint Dauid is ashamed of hys sinne, but not to confesse his sinne. How oft, how earnestly, and lamentably doeth he desyre Gods great mercy for his great offences, and that God shoulde not enter into iudgement with him: And againe, how wel weyeth this holy man his sinnes, when he confesseth that they be so many in number, and so hyd, and harde to vnderstande, that it is in maner vnpossible to knowe, vtter, or number them: Wherefore, he hauing a true, earnest, and deepe contemplation and con-

Math. 3.

1. Ioh. 1. and. 2.

Eccle. 7.

Psalm. 53

Psal. 113.

Psal. 19.

consyderation of his sinnes, and yet not comming to the bottome of them, he maketh supplication to God, to forgeue him his priuie secrete hyd sinnes, to the knowledge of the whiche he canne not atteyne vnto. He weygheth rightly his sinnes from the original roote and spring head, perceyuing inclinations, prouocations, styrringes, stynginges, buddes, braunches, dregges, infections, tastes, feelynges, and sentes of them to continue in hym
Psal. 51. still. Wherefore he sayth, Marke, and beholde, I was conceyued in sinnes: He sayth not sinne, but in the plural number, sinnes, for as muche as out of one (as fountayne) springeth all the rest. Our
Mark. 10 Sauiour Christe sayth, There is none good, but
Luke. 18. God, and that we can doo nothyng that is good
Iohn. 15 without hym, nor no man can come to the father,
Luke. 17 but by hym. He commaundeth vs all to say, that we be vnprofitable seruauntes, when we haue done all that we can doo. He preferreth the penitent Publicane, before the proude, holy, and glori-
Luke. 18 ous Pharisee. He calleth him selfe a Phisition, but
Math. 9. not to them that be whole, but to them that be sicke, and haue neede of his salue for their sore. He teacheth vs in our prayers, to reknowledge our selues sinners, and to aske righteousnesse and deliueraunce, from al euylles, at our heauenly fathers
Math. 12 hande. He declareth that the sinnes of our owne hartes, doo defyle our owne selues. He teacheth that an euyl woorde or thought deserueth condemnation, affyrmyng that we shal geue an accompte for euery idle woord. He saith, He came not to saue,
Mat. 10. but the sheepe that were vtterly lost, and caste a-

way.

way. Therefore lewe of the proude, full, learned, wyse, perfect, and holy Pharisees, were saued by hym, because they iustified them selues by theyr counterfaite holinesse before men. Wherefore (good people) let vs beware of such hypocrisie, vayneglorie, and iustifiyng of our selues.

The seconde part of the Sermon of the misery of man.

FOrasmuch as the true knowledge of our selues is very necessarie, to come to the ryght knowledge of GOD, ye haue heard in the last reading, howe humblye all godly men alwayes haue thought of them selues, and so to thinke and iudge of them selues, are taught of God theyr Creatour, by his holy word. For of our selues we be crabtrees, that can bryng foorth no apples. We be of our selues of suche earth, as can bryng foorth but weedes, nettels, brambles, bryers, cockle, and darnell. Our fruites be declared in the fifth Chapter to the Galathians. We haue neyther fayth, charitie, hope, patience, chastitie, nor any thing els that good is, but of God, and therefore these vertues be called there, the fruites of the holy ghost, and not the fruites of man. Let vs therefore acknowledge our selues before GOD (as we be in deede) miserable and wretched synners. And let vs earnestly repent, and humble our selues hartyly, and

Gala. 5.

and crye to God for mercy. Let vs al confesse with mouth and hart, that we be full of imperfections: Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande foolishly and arrogantly in our owne conceites, nor chalenge any parte of iustification by our merites or woorkes. For truely there be imperfections in our best woorkes: we doo not loue GOD so muche as we are bounde to doo, with all our hart, minde, and power: we doo not feare God so much as we ought to doo: we doo not pray to God, but with great and many imperfections: we geue, forgeue, beleue, liue, and hope vnperfectly: we speake, thinke, and doo vnperfectly: we fyght agaynst the deuyl, the world, and the flesshe vnperfectly. Let vs therefore not be ashamed to confesse playnely our state of imperfection: yea, let vs not be ashamed to confesse imperfection, euē in al our owne best workes. Let none of vs be ashamed to say with holy Saint Peter, I am a sinful man. Let vs say with the holy prophet Dauid, We haue sinned with our fathers, we haue done amisse and dealt wickedly. Let vs all make open confession with the prodigal sonne to our father, & say with him, We haue sinned agaynst heauen, and before thee (O father) we are not worthy to be called thy sonnes. Let vs all say with holy Baruch, O Lorde our God, to vs is woorthyly ascribed shame and confusion, and to thee righteousnesse: We haue sinned, we haue done wickedly, we haue behaued our selues vngodly in al thy righteousnesse. Let vs al say with the holy prophet Daniel, O Lord, righteousnesse belongeth

Luke. 5.
Psal. 106.
Luke. 25.
Baruc. 2.
Dani. 9.

to thee, vnto vs belongeth confusion. We haue sinned, we haue ben naughtie, we haue offended, we haue fledde from thee, we haue gone backe from al thy preceptes and iudgements. So we learne of al good men in holy scriptures, to humble our selues, and to exalt, extol, prayse, magnifie, & glorifie God.

Thus we haue hearde how euyll we be of our selues, how we of our selues, and by our selues, we haue no goodnesse, helpe, nor saluation, but contrarywyse, sinne, damnation, & death euerlasting: which if we deepely weygh and consyder, we shall the better vnderstand the great mercy of God, and howe our saluation commeth onely by Chryst. For 1. Cor. 3.
in our selues (as of our selues) we fynde nothyng, whereby we may be deliuered from this miserable captiuitie, into the whiche we were cast, through the enuie of the deuyl, by breaking of Gods commaundement, in our first parent Adam. We are al Psal. 50.
become vncleane, but we al are not able to cleanse our selues, nor to make one another of vs cleane. We are by nature the chyldren of Gods wrath, but we are not able to make our selues the chyldren Ephes. 2.
and inheritours of Gods glorie. We are sheepe that runne astraye, but we can not of our owne power come agayne to the sheepefolde, so great is our imperfection and weakenesse. In our selues therfore 1. Pet. 2.
may not we glory, whiche (of our selues) are nothing but sinfull: Neither may we reioyce in any woorkes that we doo, which al be so vnperfect and vnpure, that they are not able to stande before the righteous iudgement seate of God, as the holy prophet Dauid saith, Enter not into iudgement with Psal. 142.

thy

thy seruaunt (O Lord) for no man that lyueth shall
2.Cor.1. be founde righteous in thy sight. To God therfore
must we flee, or els shal we neuer finde peace, rest,
and quietnesse of conscience in our hartes. For he
is the father of mercies, and God of al consolation.
Psal.130. He is the Lorde, with whom is plenteous redemp-
tion: He is the God which of his owne mercie sa-
ueth vs, and setteth out his charitie and exceeding
loue towardes vs, in that of his owne voluntarie
goodnesse, when we were perished, he saued vs, and
prouided an euerlasting kyngdome for vs. And all
these heauenly treasures are geuen vs, not for our
owne deseruinges, merites, or good deedes (whiche of
our selues we haue none) but of his mere mercie
freely. And for whose sake? Truely for Jesus Chri-
stes sake, that pure & vndefiled lambe of God. He
is that dearely beloued sonne, for whose sake God
is fully pacified, satisfied, and set at one with man.
He is the Lambe of God, whiche taketh away the
Iohn.1. sinnes of the world, of whom onely it may be true-
1.Pet.2. ly spoken, that he did all thinges well, and in his
mouth was found no craft nor subtiltie. None but
Iohn 1. he alone may say, The prince of the worlde came,
and in me he hath nothing. And he alone may al-
Iohn.8. so say, which of you shal reproue me of any fault?
Heb.8. He is the high and euerlasting Priest, which hath
offered him selfe once for all vpon the aulter of the
crosse, and with that one oblation hath made per-
fect for euermore them that are sanctified. He is
the alone mediatour betweene God & man, which
1.Iohn.2. payde our raunsome to GOD with his owne
blood, and with that hath he cleansed vs all from
synne.

sinne. He is the Phisition whiche healeth all our diseases. He is that Sauiour whiche saueth his people from all their sinnes: To be short, he is that flowing and most plenteous fountayne, of whose fulnesse all we haue receyued. For in hym alone are al the treasures of the wisdome and knowlege of God hydden. And in hym, and by hym, haue we from God the father all good thynges parteynyng eyther to the body or to the soule. O howe muche are we bound to this our heauenly father for his great mercies, which he hath so plenteously declared vnto vs in Christ Jesu our Lord and Sauiour? What thankes woorthie and sufficient can we geue to him? Let vs all with one accorde burst out with ioyful voyces, euer praysing and magnifying this Lord of mercie, for his tender kyndnesse shewed vnto vs in his dearly beloued sonne Jesus Christe our Lorde. Math. 1.

Hytherto haue we heard what we are of our selues: very synfull, wretched, and damnable. Agayne, we haue heard howe that of our selues, and by our selues, we are not able eyther to thinke a good thought, or woorke a good deede, so that we can finde in our selues no hope of saluation, but rather what so euer maketh vnto our destruction. Agayne, we haue heard the tender kindnesse and great mercie of God the father towardes vs, and howe beneficial he is to vs for Christes sake, without our merites or desertes, euen of his owne mere mercie and tender goodnesse. Nowe, howe these exceeding great mercies of GOD, set abrode in Christe Jesu for vs, be obteyned, and howe we

be

be deliuered from the captiuitie of sinne, death, and hell, it shal more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea, and at all tymes let vs learne to knowe our selues; our frayltie and weakenesse, without any crakyng or boastyng of our owne good deedes and merites. Let vs also knowledge the excedyng mercy of GOD towardes vs, and confesse, that as of our selues commeth all euyll and damnation: so lykewyse of hym commeth al goodnesse and saluation, as God hym selfe sayth by the Prophet Osee,

Osee. 13. O Israel, thy destruction commeth of thy selfe, but in me only is thy helpe and comfort. If we thus humbly submit our selues in the sight of GOD, we may be sure that in the time of his visitation, he wyl lift vs vp vnto the kyngdome of his dearly beloued sonne Christ Iesu our Lord: To whom, with the father, and the holy ghost, be all honour and glorie forever. Amen.

mankynde, by onely Chriſte our Sauiour, from ſinne and death euerlaſtyng.

BEcauſe all men be ſinners and offenders agaynſt God, and breakers of his law and commaundements, therefore can no man by his owne actes, woorkes, & deedes (ſeeme they neuer ſo good) be iuſtified, & made ryghteous before God: but euery man of neceſſitie is conſtraigned to ſeeke for an other ryghteouſneſſe or iuſtification, to be receyued at Gods owne handes, that is to ſay, the forgeueneſſe of his ſinnes and treſpalles, in ſuche thynges as he hath offended. And this iuſtification or ryghteouſneſſe, whiche we ſo receyue of Gods mercy and Chriſtes merites, embraſed by fayth, is taken, accepted, and allowed of God, for our perfect and full iuſtification. For the more full vnderſtandyng hereof, it is our partes and dueties euer to remember the great mercy of GOD, howe that (al the worlde beyng wrapped in ſinne by breakyng of the lawe) GOD ſent his onely ſonne our Sauiour Chriſte into this worlde, to fulfyl the lawe for vs, and by ſheddyng of his moſte pretious blood, to make a ſacrifice and ſatiſfaction, or (as it may be called) amendes to his father for our ſinnes, to aſſwage his wrath and indignation conceyued agaynſt vs for the ſame. In ſo much that infants, beyng baptiſed and dying in their infancie, are by this ſacrifice waſhed from their ſinnes, brought to Gods fauour, and made his chyldren, & inheritours of his kyng-

The efficacie of Chriſtes paſſion and oblation.

kyngdome of heauen. And they whiche in acte or deede doo synne after theyr baptisme, when they turne agayne to God vnfainedly, they are lyke wise washed by this sacrifice from their synnes, in such sorte, that there remayneth not any spot of synne, that shalbe imputed to theyr damnation. This is that iustification or ryghteousnes which S. Paul
Gala. 2. speaketh of, when he sayth, No man is iustified by the workes of the law, but freely by fayth in Jesus Christe. And agayne he sayth, We beleeue in Jesu Christe, that we be iustified freely by the fayth of Christ, and not by the woorkes of the lawe, because that no man shalbe iustified by the woorkes of the lawe. And although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payde therefore at al. But here maye mans reason be astonied, reasonyng after
Obiection. this fashion. If a raunsome be payde for our redemption, then is it not geuen vs freely. For a prisoner that payeth his raunsome, is not let goe freely, for if he goe freely, then he goeth without raunsome: for what is it els to goe freely, then to be set at libertie without paying of raunsome? This rea-
Answeare. son is satisfied by the great wysedome of God in this mystery of our redemption, who hath so tempered his iustice & mercy togeather, that he would neither by his iustice condempne vs vnto the euerlastyng captiuitie of the deuil, and his prison of hel, remediles for euer without mercy, nor by his mercy delyuer vs clearely, without iustice or payment of a iust raunsome: but with his endeles mercy he ioyned his moste ryght and equal iustice. His

great

great mercie he ſhewed vnto vs in deliuering vs from our former captiuitie, without requiryng of any raunſome to be payde, or amendes to be made vpon our partes, whiche thing by vs had ben impoſſible to be done. And where as it lay not in vs that to doo, he prouided a raunſome for vs, that was, the moſt pretious body and blood of his owne moſt deare & beſt beloued ſonne Jeſu Chriſt, who beſides this raunſome, fulfylled the lawe for vs perfectly. And ſo the iuſtice of God and his mercie did embrace togeather, and fulfylled the myſterie of our redemption. And of this iuſtice and mercie of God knit togeather, ſpeaketh S. Paul in the thirde Rom. 3. Chap. to the Romanes, All haue offended, & haue neede of the glory of God, but are iuſtified freely by his grace, by redemption which is in Jeſu Chriſte, whom God hath ſent foorth to vs for a reconciler & peacemaker, through fayth in his blood, to ſhewe his righteouſneſſe. And in the tenth Chap. Chriſte Rom. 10 is the end of the law vnto righteouſneſſe, to euery man that beleeueth. And in the eyght Chap. That Rom. 8. which was impoſſible by the law, in as much as it was weake by ỹ fleſhe, God ſending his owne ſon, in the ſimilitude of ſinfull fleſhe, by ſinne damned ſinne in the fleſh, that the righteouſneſſe of the law myght be fulfylled in vs, whiche walke not after the fleſhe, but after the ſpirite. In theſe foreſayde places, the Apoſtle toucheth ſpecially three things, whiche muſt goe togeather in our iuſtification. Vpon Gods part, his great mercie and grace: vpon Chriſtes parte, iuſtice, that is, the ſatiſfaction of Gods iuſtice, or the price of our redemption, by the

three thinges muſt go togeather in our iuſtification.

offering

offeryng of his body, and sheddyng of his blood, with fulfyllyng of the lawe perfectly and throughly, and vpon our part true and lyuely fayth in the merites of Jesus Christ, which yet is not ours, but by Gods wooꝛkyng in vs: so that in our iustification, is not onely Gods mercie and grace, but also his iustice, whiche the Apostle calleth the iustice of GOD, and it consisteth in paying our raunsome, and fulfyllyng of the lawe: and so the grace of God doeth not shut out the iustice of God in our iustification, but onely shutteth out the iustice of man, that is to saye, the iustice of our wooꝛkes, as to be merites of deseruing our iustification. And therefoꝛe Saint Paul declareth here nothyng vpon the behalfe of man, concernyng his iustification, but only a true and lyuely fayth, whiche neuertheleſſe is the gift of God, and not mans only woꝛke, without God: And yet that fayth doeth not shut out repentance, hope, loue, dꝛead, and the feare of God, to be ioyned with fayth in euery man that is iustifyed, but it shutteth them out from the office of iustifiyng. So that although they be al pꝛesent togeather in hym that is iustified, yet they iustifie not altogeather: Noꝛ the fayth also doeth not shut out the iustice of our good wooꝛkes, necessarily to be done afterwardes of dutie towardes God (foꝛ we are most bounden to serue God, in dooing good deedes, cõmaunded by him in his holy Scripture, al the dayes of our lyfe:) But it excludeth them, so that we maye not doo them to this intent, to be made good by dooyng of them. Foꝛ all the good wooꝛkes that we can doo, be vnperfect, and therfoꝛe not

Howe it is to be vnderstand, that fayth iustifieth without workes.

not able to deſerue our iuſtification: but our iuſtification dooth come freely by the meere mercie of God, & of ſo great and free mercy, that whereas all the worlde was not able of their ſelues to pay any part towardes their raunſome, it pleaſed our heauenly father of his infinite mercie, without any our deſert or deſeruing, to prepare for vs the moſt pretious iewels of Chriſtes body & blood, whereby our raunſome might be fully payd, the lawe fulfylled, and his iuſtice fully ſatisfyed. So that Chriſte is now the righteouſneſſe of all them that truely doo beleeue in him. He for them paide theyr raunſome by his death. He for them fulfilled the lawe in his life. So that now in him, & by him, euery true Chriſtian man may be called a fulfiller of the lawe, for as much as that which their infirmitie lacked, Chriſtes iuſtice hath ſupplyed.

The ſecond part of the ſermon of ſaluation.

YE haue heard of whom all men ought to ſeeke theyr iuſtification and ryghteouſneſſe, and how alſo this righteouſneſſe commeth vnto men by Chriſtes death and merites: ye heard alſo how that three thinges are required to the obteynyng of our righteouſneſſe, that is, Gods mercie, Chriſtes Iuſtice, and a true and a liuely fayth, out of the whiche fayth ſpringeth good woorkes. Alſo before was declared at large, that no man can be iuſtifyed by

his owne good woꝛkes, that no man fulfilleth the lawe, accoꝛdyng to the full requeſt of the lawe.

Galat. 2. And Saint Paul in his Epiſtle to the Galathians pꝛooueth the ſame, ſaying thus, If there had ben any lawe geuen whiche coulde haue iuſtifyed, veryly righteouſneſſe ſhoulde haue been by the lawe. And agayne he ſayth, If righteouſneſſe be by the lawe, then Chꝛiſte dyed in vayne. And agayne he ſayth, You that are iuſtifyed by the lawe, are fallen away from grace. And furthermoꝛe he wꝛyteth to the Epheſians on this wyſe, By grace

Epheſ. 2. are ye ſaued thꝛough fayth, and that not of youꝛ ſelues, foꝛ it is the gyft of God, and not of wooꝛkes, leaſt any man ſhoulde glooꝛy. And to be ſhoꝛt, the ſumme of all Paules diſputation is this: that yf iuſtice come of wooꝛkes, then it commeth not of grace: and yf it come of grace, then it commeth not of wooꝛkes. And to this ende tendeth all the Pꝛophetes, as Saint Peter ſayth in the tenth of the Actes, Of Chꝛiſte al the Pꝛophetes (ſayth ſaint

Acts 10. Peter) do witneſſe, that thꝛough his name, all they that beleeue in him, ſhall receiue the remiſſion of ſinnes. And after this wyſe to be iuſtifyed onely by

Fayth only iuſtifieth, is the doctrine of olde doctours. this true and liuely fayth in Chꝛiſte, ſpeaketh all the olde and auncient Aucthours, both Greekes and Latines. Of whom I wyll ſpecially rehearſe thꝛee, Hillary, Baſil, and Ambroſe. Saint Hillary ſayth theſe wooꝛds plainely in the .ix. Canon vpon Matthewe, Fayth only iuſtifieth. And Saint Baſil a Greeke aucthour, wꝛiteth thus, This is a perfect & a whole reioycing in God, when a man aduaunceth not him ſelfe foꝛ his owne righteouſneſſe, but

know-

knowledge hym ſelfe to lacke true iuſtice & ryghteouſneſſe, & to be iuſtified by the only faith in Chriſt. And Paul (ſayth he) doeth glory in the contempt of his owne righteouſneſſe, and that he looketh for the ryghteouſneſſe of God, by fayth. Philip. 3.

These be the very woordes of Saint Baſil. And Saint Ambroſe, a Latine Aucthour, ſayth these woordes, This is the ordinaunce of God, that they which beleeue in Chriſte, ſhould be ſaued without woorkes, by fayth onely, freely receyuyng remiſſion of their ſinnes. Conſyder diligently these woordes, Without woorkes by fayth only, freely we receyue remiſſion of our ſynnes. What can be ſpoken more playnely, then to ſay, That freely without woorkes by fayth onely, we obteyne remiſſion of our ſynnes? These, and other lyke ſentences, that we be iuſtified by fayth onely, freely, and without woorkes, we doo reade oft tymes in the moſt beſt and auncient wryters. As beſyde Hillaric, Baſil, and Saint Ambroſe before rehearſed, we reade the ſame in Origene, Saint Chriſoſtome, Saint Cyprian, Saint Auguſtine, Proſper, Oecumenius, Phocius, Bernardus, Anſelme, and many other Aucthours, Greeke, and Latine. Neuertheleſſe, this ſentence, That we be iuſtified by fayth onely, is not ſo meant of them, that the ſayde iuſtifiyng fayth is alone in man, without true repentaunce, hope, charitie, dread, and the feare of GOD, at any tyme and ſeaſon. Nor when they ſay, That we be iuſtified freely, they meane not that we ſhoulde or might afterwarde be idle, and that nothyng ſhoulde be requyred on

Fayth alone, howe it is to be vnderſtand.

our partes afterwarde: Neyther they meane not so to be iustified without our good woorkes, that we shoulde doo no good woorkes at al, lyke as shal be more expressed at large hereafter. But this saying, that we be iustified by fayth only, freely and without woorkes, is spoken for to take away clearely all merite of our woorkes, as beyng vnable to deserue our iustification at Gods handes, and thereby most playnely to expresse the weakenesse of man, and the goodnesse of GOD, the great infirmitie of our selues, and the might and power of God, the imperfectnesse of our owne woorkes, and the most aboundaunt grace of our Sauiour Christe, and therefore wholly to ascribe the merite and deseruyng of our iustification vnto Christe onely, and his most precious bloodshedyng. This fayth the holy Scripture teacheth, this is the strong Rocke and fundation of Christian Religion, this doctrine all olde and auncient aucthours of Christes Church doo approoue, this doctrine aduaunceth & setteth foorth the true glory of Christe, and beateth downe the vayne glory of man, this, whosoeuer denyeth, is not to be counted for a christian man, nor for a setter foorth of Christes glory, but for an aduersary to Christ and his Gospel, & for a setter foorth of mens vayne glory. And although this doctrine be neuer so true (as it is most true in deede) that we be iustified freely without all merite of our owne good woorkes (as Saint Paul doeth expresse it) and freely by this liuely and perfect faith in Christ only (as the auncient aucthours vse to speake it) yet this true doctrine must be also truely

The profite of the doctrine of fayth onely iustifieth.

What they be that impugne the doctrine of fayth onely iustifieth.

truely vnderſtand and moſt playnely declared, leſt carnall men ſhould take vnrulily occaſion thereby, to liue carnally after the appetite and wyll of the worlde, the fleſhe, and the deuyll. And becauſe no man ſhoulde erre by miſtakyng of this doctrine, I ſhall plainely and ſhortly ſo declare the ryght vnderſtandyng of the ſame, that no man ſhall iuſtlye thynke that he may thereby take any occaſion of carnall libertie, to folowe the deſyres of the fleſhe, or that thereby any kinde of ſinne ſhalbe committed, or any vngodly liuyng the more vſed. *A declaration of this doctrine of fayth without workes iuſtifyeth.*

Firſt, you ſhal vnderſtand, that in our iuſtification by Chriſte, it is not all one thyng, the office of God vnto man, and the office of man vnto GOD. Iuſtification is not the office of man, but of God, for man can not make him ſelfe righteous by his owne woorkes, neyther in part, nor in the whole, for that were the greateſt arrogancy and preſumption of man, that Antechriſte coulde ſet vp agaynſt God, to affyrme that a man myght by his owne woorkes, take away and purge his owne ſinnes, and ſo iuſtifie him ſelfe. But iuſtification is the office of God onely, and is not a thyng whiche we render vnto him, but whiche we receiue of him: not which we geue to him, but whiche we take of him, by his free mercie, and by the only merites of his moſt dearely beloued ſonne, our only redeemer, ſauiour, and iuſtifyer Jeſus Chriſt: ſo that the true vnderſtandyng of this doctrine, we be iuſtified freely by fayth without woorkes, or that, we be iuſtified by fayth in Chriſt only: is not, that this our owne acte, to beleeue in Chriſt, or this our fayth in *Iuſtificatiō is the office of god only.*

Christe, whiche is within vs, dooth iustifie vs, and deserue our iustification vnto vs (for that were to count our selues to be iustifyed by some acte or vertue that is within our selues) but the true vnderstanding and meaning therof, is, that although we heare Gods woorde, and beleeue it, although we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs, and doo neuer so many good workes therevnto: yet we must renounce the merite of all our sayde vertues, of faith, hope, charitie, and al our other vertues and good deedes, whiche we eyther haue done, shall doo, or can doo, as thinges that be farre to weake and insufficient, and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must trust only in Gods mercie, and that sacrifice whiche our high priest and Sauiour Christ Jesus the sonne of God once offered for vs vpon the crosse, to obteyne thereby Gods grace, and remission, as well of our originall sinne in Baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truely repent, and turne vnfaignedly to him agayne. So that as S. John Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuing of sinne, he dyd put the people from him, & appoynted them vnto Christe, saying thus vnto them, Beholde, yonder is the lambe of
Iohn. 1. God, which taketh away the sinnes of the worlde: euen so, as great & as godly a vertue as the liuely fayth is, yet it putteth vs from it selfe, and remitteth or appoynteth vs vnto Christe, for to haue only by hym remission of our sinnes, or iustification.

So

So that our fayth in Chriſt (as it were) ſayth vnto vs thus, It is not I that take away your ſynnes, but it is Chriſt only, and to him onely I ſende you for that purpoſe, forſakyng therein all your good vertues, woordes, thoughtes, and woorkes, and only putting your truſt in Chriſte.

The thyrde part of the Sermon of ſaluation.

IT hath ben manifeſtly declared vnto you, that no man can fulfyl the lawe of God, and therefore by the lawe al men are condemned: whereupon it foloweth neceſſarily, that ſome other thing ſhoulde be required for our ſaluation then the lawe: and that is, a true and a lyuely fayth in Chriſte, bryngyng foorth good woorkes, and a lyfe accordyng to Gods commaundementes. And alſo you hearde the auncient aucthours myndes of this ſaying, Fayth in Chriſte onely iuſtifieth man, ſo playnely declared, that you ſee, that the very true meanyng of this propoſition or ſaying, We be iuſtified by fayth in Chriſte onely (according to the meanyng of the olde auncient aucthours) is this: We put our fayth in Chriſte, that we be iuſtified by hym onely, that we be iuſtified by Gods free mercie, & the merites of our Sauiour Chriſte onely, and by no vertue or good woorke of our owne, that is in vs, or that we can be able to haue or to do, for to deſerue the ſame:

Christ him selfe onely being the cause meritorious thereof.

Here you perceyue many woordes to be vsed to auoyde contention in woordes with them that delight to braule about woordes, and also to shewe the true meaning, to auoyde euyl taking, and misvnderstanding, and yet peraduenture all wyl not serue with them that be contentious: but contenders wyl euer forge matters of contention, euen when they haue none occasion thereto. Notwithstanding, suche be the lesse to be passed vppon, so that the rest may profite, which wyl be more desyrous to know the trueth, then (when it is playne yenough) to contende about it, and with contentious and captious cauillation, to obscure and darken it. Trueth it is, that our owne woorkes doo not iustifie vs, to speake properly of our iustification, (that is to say) our woorkes doo not merite or deserue remission of our synnes, and make vs of vniust, iust before God: but God of his owne mercie, through the onely merites and deseruinges of his sonne Iesus Christe, doeth iustifie vs. Neuertheless, because fayth doeth directly send vs to Christe for remission of our synnes, and that by fayth geuen vs of God, we imbrace the promise of Gods mercie, and of the remission of our synnes, (which thyng none other of our vertues or woorkes properly doeth) therfore Scripture vseth to say, that fayth without woorkes doeth iustifie. And for as muche that it is all one sentence in effect, to say fayth without woorkes, and onely fayth, doeth iustifie vs, therefore the olde auncient Fathers of the

Churche

Churche from time to time, haue vttered our iuſtification with this ſpeach, Only fayth iuſtifieth vs: meanyng none other thyng then Saint Paul meant, when he ſayde, Fayth without woorkes iuſtifieth vs. And becauſe all this is brought to paſſe through the onely merites and deſeruynges of our Sauiour Chriſte, and not through our merites, or through the merite of any vertue that we haue within vs, or of any woorke that commeth from vs: therefore in that reſpect of merite and deſeruing, we forſake (as it were) altogeather againe fayth, woorkes, and al other vertues. For our owne imperfection is ſo great, through the corruption of originall ſynne, that al is vnperfect that is within vs, fayth, charitie, hope, dread, thoughtes, woordes, and woorkes, and therfore not apt to merite and deſerue any part of our iuſtification for vs. And this fourme of ſpeaking vſe we, in the humbling of our ſelues to God, and to geue all the glory to our Sauiour Chriſte, which is beſt woorthie to haue it.

Here you haue hearde the office of God in our iuſtification, and howe we receyue it of him freely, by his mercie, without our deſertes, through true and lyuely fayth. Nowe you ſhal heare the office and duetie of a Chriſtian man vnto God, what we ought on our part to render vnto God agayne, for his great mercie and goodneſſe. Our office is, not to paſſe the tyme of this preſent lyfe vnfruitefully and idelly, after that we are baptiſed or iuſtified, not caryng howe fewe good woorkes we doo, to the glory of God, and profite of our neyghbours: much leſſe is it our office, after that we be once made

They that preache fayth onely iuſtifieth, doo not teache carnal libertie, or that we ſhoulde doo no good woorkes.

Chriſtes

Chriſtes members, to lyue contrary to the ſame, makyng our ſelues members of the deuyl, walkyng after his inticementes, and after the ſuggeſtions of the worlde and the fleſhe, whereby we knowe that we doo ſerue the world and the deuyl, and not GOD. For that fayth whiche bryngeth fooꝛth (without repentaunce) eyther euyll wooꝛkes, oꝛ no good wooꝛkes, is not a ryght, pure, and lyuely fayth, but a dead, diuiliſhe, counterfayte, and faigned fayth, as Saint Paul and Saint James call it. For euen the deuyls knowe and beleeue that Chriſte was boꝛne of a virgin, that he faſted fourtie dayes and fourtie nightes without meate and dꝛynke, that he wꝛought all kynde of myꝛacles, declaring him ſelfe very God: they beleeue alſo, that Chriſt foꝛ our ſakes ſuffered moſt paynefull death, to redeeme vs from euerlaſting death, and that he roſe agayne from death the thirde day: they beleeue that he aſſended into heauen, & that he ſitteth on the right hande of the father, and at the laſt ende of this woꝛlde ſhall come agayne and iudge both the quicke and the dead. Theſe articles of our fayth the deuyls beleeue, and ſo they beleeue all thinges that be wꝛitten in the newe and olde Teſtament to be true: and yet foꝛ all this fayth, they be but deuyls, remaynyng ſtyll in theyꝛ damnable eſtate, lacking the very true Chriſtian fayth. For the ryght and true Chriſtian fayth is, not onely to beleeue that holy Scripture, and all the foꝛeſayde articles of our fayth are true, but alſo to haue a ſure truſt and confidence in Gods merciſull pꝛomiſes, to be ſaued from euerlaſtyng damna-

The deuyls haue fayth, but not the true fayth.

What is the true and iuſtifyyng fayth.

damnation by Chriſt: wherof doth folow a louing hart to obey his commaundements. And this true Chriſtian fayth, neyther any deuyll hath, nor yet any man, whiche in the outward profeſſion of his mouth, and in his outward receyuing of the ſacraments, in comming to the Church, and in all other outward appearaunces, ſeemeth to be a Chriſtian man, and yet in his liuyng and deedes ſheweth the contrarye. For howe can a man haue this true fayth, this ſure truſt and confidence in God, that by the merites of Chriſte his ſinnes be forgeuen, and he reconciled to the fauour of God, and to be partaker of the kingdome of heauen by Chriſte, when he liueth vngodly, and denyeth Chriſt in his deedes? Surely no ſuche vngodly man can haue this fayth and truſt in GOD. For as they knowe Chriſte to be the only ſauiour of the worlde: ſo they knowe alſo that wicked men ſhall not enioye the kyngdome of God. They knowe that God hateth vnryghteouſneſſe, that he wyl deſtroy al thoſe that ſpeake vntruely, that thoſe that haue doone good woorkes (which can not be doone without a liuely fayth in Chriſte) ſhal come foorth into the reſurrection of lyfe, and thoſe that haue doone euyll, ſhall come vnto reſurrection of iudgement: very well they know alſo, that to them that be contentious, and to them that wyll not be obedient vnto the trueth, but wyll obey vnrighteouſneſſe, ſhall come indignation, wrath, and affliction. &c. Therfore to conclude, conſyderyng the infinite benefites of God, ſhewed and geuen vnto vs, mercifully without our deſertes, who hath not onely created vs of nothyng,

They that continue in euyl liuing haue not true fayth.

Pſal. 51.

nothyng, and from a peece of vyle clayc, of his infi-
nite goodnesse, hath exalted vs (as touchyng our
soule) vnto his owne similitude and lykenesse: but
also wheras we were condemned to hell and death
euerlastyng, hath geuen his owne naturall sonne,
being God eternall, immortall, and equall vnto
hym selfe in power and glory, to be incarnated, and
to take our mortall nature vpon hym, with the in-
fyrmities of the same: and in the same nature to
suffer most shamefull and paynefull death for our
offences, to the intent to iustifie vs, and to restore
vs to lyfe euerlastyng: so makyng vs also his deare
chyldren, brethren vnto his only sonne our Saui-
our Christe, and inheritours for euer with hym of
his eternall kyngdome of heauen.

These great and mercifull benefites of God (yf
they be wel consydered) doo neyther minister vnto
vs occasion to be idle, and to liue without dooing
any good workes, neyther yet stirreth vs vp by any
meanes to doo euyll thinges: but contrary wyse, if
we be not desperate persons, and our harts harder
then stones, they moone vs to render our selues
vnto God wholly with all our wyl, hartes, might,
and power, to serue hym in al good deedes, obeying
his commaundementes during our lyues, to seeke
in al thinges his glory and honour, not our sensu-
al pleasures and vayne glory, euermore dreadyng
wyllyngly to offend suche a mercifull God, and lo-
uing redeemer, in word, thought, or deede. And the
said benefites of God deepely considered, moone vs
for his sake also to be euer redy to geue our selues
to our neyghbours, and as muche as lyeth in

vs,

vs to studie with al our indeuour, to doo good to euery man. These be the fruites of true fayth, to doo good as muche as lyeth in vs to euery man, and aboue all thinges, and in all thynges to aduaunce the glory of God, of whom onely we haue our sanctification, iustification, saluation, and redemption: to whom be euer glory, prayse, and honour, worlde without ende. Amen.

¶ *A short declaration of the true, lyuely,* and Christian fayth.

THe first comming vnto God (good Christian people) is through fayth, whereby (as it is declared in the last Sermon) we be iustified before God. And lest any man shoulde be deceyued, for lacke of ryght vnderstanding thereof, it is diligently to be noted, that fayth is taken in the Scripture two manner of wayes. There is one fayth, which in Scripture is called a dead fayth, whiche bryngeth forth no good woorkes, but is idle, barrayne, and vnfruitful. And this fayth, by the holy Apostle Saint James, is compared to the fayth of deuyls, which beleeue God to be true and iust, & tremble for feare, yet they doo nothing wel, but all euyll. And suche a manner of fayth haue the wycked and noughtie Christian people, which confesse GOD, (as Saint Paul sayth) in their mouth, but denie him in their deedes, being abominable, and without

Fayth.

A dead fayth.

Iames. 2.

Titus. 6.

out the right fayth, and to al good workes reproueable. And this fayth is a perſwasion and beleefe in mans hart, whereby he knoweth that there is a GOD, and agreeth vnto all trueth of Gods moſt holy woorde, conteyned in holy Scripture. So that it conſiſteth onely in beleeuing in the woorde of God, that it is true. And this is not properly called fayth. But as he that readeth Ceſars Commentaries, beleeuyng the ſame to be true, hath thereby a knowledge of Ceſars lyfe, and notable actes, becauſe he beleeueth the hiſtory of Ceſar: yet it is not properly ſayde that he beleeueth in Ceſar, of whom he looketh for no helpe nor benefite. Euen ſo, he that beleueth that al that is ſpoken of God in the Bible is true, and yet lyueth ſo vngodly, that he can not looke to enioy the promiſes and benefites of God: although it may be ſayde that ſuch a man hath a fayth and beleefe to the woordes of God, yet it is not properly ſayde that he beleeueth in God, or hath ſuche a fayth and truſt in God, wherby he may ſurely looke for grace, mercie, and euerlaſting lyfe at Gods hande, but rather for indignation and puniſhment, accordyng to the merites of his wycked lyfe. For as it is written in a booke, entituled to be of Didymus Alexandrinus, Forasmuch as fayth without woorkes is dead, it is not nowe fayth: as a dead man, is not a man. This dead fayth therfore is not the ſure and ſubſtantial fayth, which ſaueth ſynners. In other faith there is in ſcripture, which is not (as the foreſaid faith) idle, vnfruiteful, and dead, but woorketh by charitie (as S. Paul declareth. Gal. 5. Whiche

A lyuely fayth.

as

as the other vayne faith is called a dead fayth, so may this be called a quicke or liuely fayth. And this is not onely the common beleefe of the Articles of our fayth, but it is also a true trust and confidence of the mercie of God through our Lorde Jesus Christe, and a stedfast hope of all good thinges to be receiued at Gods hand: & that although we, through infyrmitie or temptation of our ghostly enimie, doo fall from him by sinne: yet yf we returne agayne vnto hym by true repentaunce, that he wyll forgeue, and forgeat our offences for his sonnes sake our Sauiour Jesus Christe, and wyl make vs inheritours with hym of his euerlasting kyngdome, and that in the meane tyme vntyll that kyngdome come, he wyl be our protectour and defendour in all perils and daungers, what so euer doo chaunce: and that though sometime he dooth send vs sharpe aduersitie, yet that euermore he wyll be a louyng father vnto vs, correctyng vs for our sinne, but not withdrawyng his mercie finally from vs, yf we trust in him, and commit our selues wholly vnto him, hang onely vppon hym, and call vppon him, redy to obey and serue him. This is the true, liuely, and vnfaigned Christian fayth, and is not in the mouth and outwarde profession onely: but it liueth, and stirreth inwardly in the hart. And this fayth is not without hope and trust in God, nor without the loue of GOD and of our neyghbours, nor without the feare of God, nor without the desyre to heare Gods woord, and to folowe the same in eschewyng euyll, and dooing gladly all good woorkes.

This

Hebr. 11 This fayth (as S. Paul describeth it) is the sure grounde and fundation of the benefites whiche we ought to looke for, and trust to receiue of God, a certificate and sure lookyng for them, although they yet sensibly appeare not vnto vs. And after he sayth, He that commeth to God, must beleeue, both that he is, and that he is a mercifull rewarder of wel doers. And nothing commendeth good men vnto God, so much as this assured fayth and trust in him. Of this fayth, three thinges are specially to be noted.

Three thinges are to be noted of fayth.

First, that this fayth dooth not lye dead in the harte, but is liuely and fruitfull in bringyng foorth good woorkes. Seconde, that without it, can no good woorkes be done, that shalbe acceptable and pleasaunt to God. Thirde, what maner of good woorkes they be, that this fayth dooth bryng foorth.

Fayth is full of good woorkes.

For the fyrst, as the light can not be hid, but wyl shew foorth it selfe at one place or other: So a true fayth can not be kept secrete, but when occasion is offered, it wyll breake out, and shewe it selfe by good woorkes. And as the liuing body of a man euer exerciseth such thinges as belongeth to a naturall and liuing body, for nourishment and preseruation of the same, as it hath nede, opportunitie, and occasion: euen so the soule that hath a lyuely fayth in it, wyl be dooing alway some good woorke, whiche shall declare that it is liuing, and wyll not be vnoccupied. Therefore, when men heare in the Scriptures so high commendations of fayth, that it maketh vs to please GOD, to lyue with

God,

God, and to be the chyldren of GOD: yf then they phantasie that they be set at libertie from dooyng all good woorkes, and may lyue as they lust, they tryfle with God, and deceyue them selues. And it is a manifest token, that they be farre from hauing the true and liuely fayth, & also farre from knowledge what true fayth meaneth. For the very sure and liuely Christian fayth is, not onely to beleeue all thynges of God, whiche are conteyned in holy Scripture, but also is an earnest trust, and confidence in GOD, that he doeth regarde vs, and that he is carefull ouer vs, as the father is ouer the chylde whom he doeth loue, and that he wyll be mercifull vnto vs for his onely sonnes sake, and that we haue our Sauiour Christe our perpetual aduocate and Priest, in whose onely merites, oblation, and sufferyng, we doo trust that our offences be continually washed and purged, when so euer we (repenting truely) do returne to hym, with our whole hart, stedfastly determining with our selues, through his grace, to obey and serue hym in keepyng his commaundementes, & neuer to turne backe agayne to sinne. Suche is the true fayth, that the scripture doeth so muche commende, the whiche when it seeth and considereth what God hath done for vs, is also moued through continuall assistaunce of the spirite of GOD, to serue and please hym, to keepe his fauour, to feare his displeasure, to continue his obedient chyldren, shewyng thankfulnesse agayne by obseruyng or keeping his commaundementes, and that freely, for true loue chefely, and not for dread of punishment, or loue

of temporall rewarde, consydering howe clearely, without our deserulnges, we haue receyued his mercie and pardon freely.

Abac. 2. This true fayth wyl shew foorth it selfe, and can not long be idle: for as it is written, The iust man dooth liue by his fayth. He neyther sleepeth, nor is idle, when he woulde wake, and be well occupied. And God by his Prophete Ieremie sayth, that he is a happy & blessed man, which hath faith and confidence in God. For he is lyke a tree set by the water side, that spreadeth his rootes abrode toward the moysture, and feareth not heate when it commeth, his leafe wyl be greene, and wyll not ceasse to bring foorth his fruite: Euen so, faythful men (putting away al feare of aduersitie) will shew foorth the fruite of their good woorkes, as occasion is offered to doo them.

Ierc. 17.

The.ii.part of the Sermon of fayth.

WE haue heard in the fyrst part of this Sermon, that there be two kyndes of fayth, a dead and an vnfruitfull fayth, and a fayth lyuely that worketh by charitie. The first to be vnprofitable, ỹ second, necessarie for the obteynyng of our saluation: the which fayth hath charitie alwayes ioyned vnto it, and is fruitful, bringing foorth al good woorkes. Now as concernyng the same matter, you shall heare what

soloweth. The wyse man sayth, He that beleeueth in God, wyl hearken vnto his commaundements. For if we doo not shewe our selues faythful in our conuersation, the fayth which we pretend to haue, is but a faigned fayth: because the true Christian fayth is manifestly shewed by good liuing, and not by woordes only, as Saint Augustine saith, Good liuing can not be separated from true fayth, which woorketh by loue. And Saint Chrisostome sayth, Fayth of it selfe is ful of good woorkes: as soone as a man doeth beleue, he shalbe garnished with them. Howe plentiful this fayth is of good woorkes, and how it maketh the woorke of one man more acceptable to God then of another, S. Paul teacheth at large in the xi. Chapter to the Heb. saying, That fayth made the oblation of Abel better then the oblation of Cain. This made Noah to buylde the Arke. This made Abraham to forsake his Countrey, and all his freendes, and to goe into a farre countrey, there to dwell among strangers. So did also Isahac and Jacob, dependyng & hangyng onely of the helpe and trust that they had in God. And when they came to the countrey which God promised them, they woulde buylde no Cities, Townes, nor Houses, but lyued lyke strangers in Tentes, that might euery day be remoued. Their trust was so much in God, that they set but litle by any worldly thing, for that God had prepared for them better dwelling places in heauen of his owne fundation and buyldyng. This fayth made Abraham redy at Gods commaundement, to offer his owne sonne and heyre Isahac, whom he loued

Eccle. 31.

Libro de fide & operibus. Capit. 2.

Sermo de lege & fide.

Heb. 11.

Gen. 4.

Gen. 6.

Eccl. 44.

Gen. 11.

Gen 12.

Eccle. 13.

so wel, and by whom he was promised to haue innumerable issue, among the whiche, one should be borne, in whom al nations shoulde be blessed, trusting so much in God, that though he were slayne, yet that God was able by his omnipotent power to rayse hym from death, and performe his promise. He mistrusted not the promise of GOD, al-
Exod 2. though vnto his reason euery thyng seemed contrary. He beleeued verily that God woulde not forsake hym in dearth and famine that was in the countrey. And in all other daungers that he was brought vnto, he trusted euer that God woulde be his God, and his protectour and defendour, what so euer he saw to the contrary. This faith wrought so in the hart of Moses, that he refused to be taken for kyng Pharao his daughters sonne, and to haue great inheritaunce in Egypt, thynkyng it better with the people of GOD to haue affliction and sorowe, then with noughtie men, in synne to lyue pleasantly for a tyme. By fayth he cared not for the threatning of kyng Pharao, for his trust was so in GOD, that he passed not of the felicitie of this worlde, but looked for the rewarde to come in heauen, settyng his hart vppon the inuisible God, as if he had seene him euer present before his
Exo. 14. eyes. By fayth, the chyldren of Israel passed thorowe the red sea. By fayth, the walles of Hierico
Iosu. 6. fell downe without stroke, and many other woonderfull myracles haue ben wrought. In all good men that heretofore haue ben, fayth hath brought forth their good woorkes, and obteyned the promises of God. Fayth hath stopped the Lions

mouthes:

mouthes: fayth hath quenched the force of fyre: fayth hath escaped the swoordes edges: faith hath geuen weake men strength, victorie in battayle, ouerthrowen the armies of Infidels, rayled the dead to lyfe: fayth hath made good men to take aduersitie in good part, some haue been mocked and whipped, bounde, and cast in prison, some haue lost all theyr goodes, and liued in great pouertie, some haue wandred in mountaines, hylles, and wylderneſſe, some haue been racked, some slayne, some stoned, some sawen, some rent in peeces, some headed, some brent without mercie, and would not be deliuered, because they looked to ryse agayne to a better state. Dani. 6. Dani. 3.

All these fathers, martyrs, and other holy men, (whom Saint Paul spake of) had their faith surely fixed in God, when all the worlde was agaynst them. They dyd not onely knowe GOD to be the Lorde, maker, & gouernour of al men in the world: but also they had a speciall confidence and trust, that he was & would be their god, their comforter, ayder, helper, maynteyner, and defender. This is the Christian fayth which these holy men had, and we also ought to haue. And although they were not named Christian men, yet was it a Christian fayth that they had, for they looked for all benefites of God the father, through the merites of his sonne Jesu Christ, as we now doo. This difference is betweene them and vs, for they looked when Christe shoulde come, and we be in the tyme when he is come. Therfore sayth S. Augustine, The tyme is altered and changed, but not the fayth. For we In Iohn. tract. 45.

haue both one fayth in one Christe. The same holy
1. Cor. 4. ghost also that we haue, hadde they, sayth Saint Paul. For as the holye ghost doeth teache vs to trust in God, and to call vpon him as our father: so dyd he teache them to say, as it is written, Thou
Esai. 43. Lord art our father and redeemer, and thy name is without beginnyng, and euerlastyng. God gaue them then grace to be his children, as he doeth vs nowe. But nowe by the comming of our Saui. our Christ, we haue receiued more abundantly the spirite of GOD in our hartes, whereby we may conceyue a greater fayth, and a surer trust then many of them had. But in effect they and we be al one: we haue the same fayth that they hadde in GOD, and they the same that we haue. And Saint Paul so much extolleth their fayth, because we shoulde no lesse, but rather more, geue our selues wholly vnto Christe, both in profession and liuyng, nowe when Christe is come, then the olde fathers dyd before his comming. And by all the declaration of Saint Paul, it is euident, that the true, liuely, and Christian fayth, is no dead, bayne, or vnfruitfull thyng, but a thyng of perfect vertue, of woonderful operation or woorkyng, & strength, bryngyng foorth all good motions, and good woorkes.

All holy Scripture agreeably beareth witnesse, that a true liuely faith in Christe doeth bring forth good woorkes: and therefore euery man must examine and trye him selfe diligently, to knowe whether he haue the same true lyuely fayth in his hart vnfaignedly, or not, whiche he shall knowe by the

the fruites thereof. Many that professed the fayth of Christ, were in this errour, that they thought they knewe God, and beleeued in hym, when in their lyfe they declared the contrary: which errour S. Iohn in his first Epistle confuting, writeth in this wyse, Hereby we are certified that we knowe GOD, yf we obserue his commaundementes. He that sayth, he knoweth GOD, and obserueth not his commaundementes, is a lyer, and the trueth is not in hym. And agayne he sayth, Who so euer synneth, doeth not see God, nor knowe hym: let no man deceyue you, welbeloued chyldren. And moreouer he sayth, Hereby we knowe that we be of the trueth, and so we shall perswade our hartes before hym. For yf our owne hartes reprooue vs, GOD is aboue our hartes, and knoweth all thynges. Welbeloued, yf our hartes reprooue vs not, then haue we confidence in GOD, and shall haue of hym whatsoeuer we aske, because we keepe his commaundementes, & doo those thinges that please hym. And yet further he sayth, Euery man that beleueth that Iesus is Christ, is borne of god, and we knowe that whatsoeuer is borne of God, doeth not synne: but the generation of God purgeth hym, and the deuyl doeth not touch hym. And finally he concludeth, and shewing the cause why he wrote this Epistle, sayth, For this cause haue I thus written vnto you, that you may knowe that you haue euerlasting life, which doo beleeue in the sonne of God. And in his. iii. Epistle he confirmeth the whole matter of fayth and woorkes, in fewe woordes, saying, He that doeth wel, is of God, and

1. Iohn. 2
1. Iohn. 3
1. Iohn. 3
1. Iohn. 3
1. Iohn. 5
3. Iohn.
3. Iohn.

he that doeth euyl, knoweth not God. And as S. Iohn sayth, That as the lyuely knowledge and fayth of God bringeth foorth good woorkes: so saith he lykewise of hope and charitie, that they can not stande with euyl lyuing. Of hope he wryteth
1.Iohn.3 thus, We knowe that when GOD shal appeare, we shalbe lyke vnto him, for we shall see him, euen
1.Iohn.2 as he is: and whosoeuer hath this hope in hym, doeth purifie him selfe, lyke as God is pure. And of charitie he sayth these woordes, He that doeth keepe Gods woorde & commaundement, in him is truely
1 Iohn.5 the perfect loue of God. And againe he sayth, This is the loue of God, that we shoulde keepe his commaundementes. And S. Iohn wrote not this, as a subtil saying deuised of his owne phantasie, but as a most certayne and necessarie trueth, taught vnto him by Christe him selfe, the eternal and infallible veritie, who in many places doeth most clearely affyrme, that fayth, hope, and charitie, can not consyst or stand without good & godly woorkes.
Iohn.3. Of fayth, he sayth, He that beleeueth in the sonne,
1.Iohn.5 hath euerlasting lyfe: but he that beleeueth not in the sonne, shall not see that lyfe, but the wrath of God remayneth vpon hym. And the same he confyrmeth with a double othe, saying, Forsooth and
Iohn.6. forsooth, I say vnto you, He that beleeueth in me, hath euerlasting lyfe. Now for as much as he that beleeueth in Christe, hath euerlasting lyfe: it must needes consequently folowe, that he that hath this fayth, must haue also good woorkes, & be studious to obserue Gods commaundementes obediently. For to them that haue euyl woorkes, & leade their

lyfe

lyfe in disobedience, and transgression or breakyng of Gods commaundementes, without repentance, parteyneth not to euerlasting lyfe, but euerlasting death, as Christ him selfe saith, They that doo wel, Mat. 25.
shal goe into lyfe eternall, but they that doo euyll, shal goe into the euerlasting fyre. And agayne he sayth, I am the fyrst letter, and the last, the begyn- Apo. 21.
nyng and the ending, to him that is a thyrst, I wyl geue of the well of the water of lyfe freely, he that hath the victorie shal haue al thinges, and I wyl be his God, and he shalbe my sonne: but they that be feareful, mistrustyng GOD, and lacking fayth, they that be cursed people, and murderers, and fornicatours, and sorcerers, and idolaters, and all lyers, shal haue theyr portion in the lake that bur-
neth with fyre and brymstone, which is the second *Charitie bryngeth foorth good woorkes.*
death. And as Christ vndoubtedly affyrmeth, that true fayth bryngeth foorth good woorkes, so doeth he say lykewyse of charitie. Who so euer hath my Iohn. 14.
commaundementes, and keepeth them, that is he that loueth me. And after he sayth, He that loueth Iohn. 13.
me, wyll keepe my woorde, and he that loueth Eccle. 1.
me not, keepeth not my woordes. And as the
loue of God is tryed by good woorkes, so is Eccle. 15.
the feare of God also, as the wyse man
sayth, The dread of GOD putteth
away synne. And also he sayth,
He that feareth GOD,
wyll doo good
woorkes.

of fayth.

YOu haue heard in ỹ second part of this Sermon, that no man shoulde thynke that he hath that lyuely fayth whiche Scripture commmaundeth, when he lyueth not obediently to Gods lawes, for al good woorkes spring out of that fayth: And also it hath ben declared vnto you by examples, that fayth maketh men stedfast, quiet, & patient in al affliction. Now as concerning the same matter, you shal heare what foloweth. A man may soone deceyue him selfe, & thinke in his owne phantasie that he by fayth knoweth God, loueth him, feareth him, and belongeth to him, when in very deede he doeth nothing lesse. For the trial of al these thinges is a very godly & Christian lyfe. He that feeleth his hart set to seeke Gods honour, & studieth to knowe the wyl and commaundements of God, & to frame hym selfe thereunto, and leadeth not his lyfe after the desyre of his owne flesshe, to serue the deuyl by synne, but setteth his minde to serue God for his owne sake, & for his sake also to loue all his neyghbours, whether they be frendes or aduersaries, doing good to euery man (as opportunitie serueth) & wyllyngly hurting no man: suche a man may wel reioyce in God, perceyuing by the trade of his lyfe, that he vnfaignedly hath the ryght knowledge of God, a lyuely faith, a stedfast hope, a true & vnfayned loue, and feare of God. But he that casteth away the yoke of Gods commaundementes from his necke, and geueth him self to liue without true repentaunce, after his owne sensual minde and plea-

pleasure, not regardyng to knowe Gods woorde, & much lesse to liue accordyng therevnto: such a man clearely deceiueth hym self, and seeth not his owne hart, yf he thinketh that he eyther knoweth God, loueth hym, feareth hym, or trusteth in him. Some peraduenture phantasie in them selues, that they belong to God, although they liue in sinne, and so they come to the Church, and shew them selues as Gods deare children. But S. Iohn sayth plainely, 1. Ioh. 1. If we say that we haue any company with God, & walke in darknesse, we doo lye. Other doo vainely thinke that they knowe and loue God, although they passe not of the commaundementes. But S. 1. Ioh. 2. Iohn sayth clearely, He that sayth, I knowe God, and keepeth not his commaundementes, he is a lyer. Some falsly perswade them selues that they loue God, when they hate theyr neighbours. But 1. Ioh. 4. S. Iohn saith manifestly, If any man say I loue 1. Ioh. 2. God, & yet hateth his brother, he is a lyer. He that sayth that he is in the lyght, & hateth his brother, he is styll in darknesse. He that loueth his brother, dwelleth in the lyght, but he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth: For darknesse hath blynded his eyes. And moreouer he sayth, Hereby 1. Ioh. 3. we manifestly knowe the children of God from the chyldren of the deuyl. He that doth not righteously, is not the childe of God, nor he that hateth his brother. Deceiue not your selues therefore, thinkyng ỹ you haue faith in god, or that you loue God, or do trust in him, or do feare him, whē you liue in sinne: for then your vngodly and sinfull lyfe declareth the contra-

contrary, what so euer you say or thinke. It parteyneth to a Christian man to haue this true Christian fayth, and to trye him selfe whether he hath it or no, and to knowe what belongeth to it, and howe it doeth woorke in him. It is not the worlde that we can trust to, the worlde and all that is therein, is but vanitie. It is GOD that must be our defence and protection agaynst all temptation of wickednesse and sinne, errours, superstition, idolatrie, and all euyll. If al the world were on our syde, and God agaynst vs, what coulde the worlde auayle vs? Therfore let vs set our whole fayth and trust in GOD, and neyther the worlde, the deuyll, nor al the power of them shal preuayle agaynst vs. Let vs therefore (good Christian people) trye and examine our fayth what it is: let vs not flatter our selues, but looke vpon our woorkes, and so iudge of our fayth what it is. Christ hym selfe speaketh of this matter, and sayth, The tree is knowen by the fruite. Therfore let vs doo good woorkes, and therby declare our faith to be the liuely Christian faith. Let vs by suche vertues as ought to spring out of fayth, shewe our election to be sure and stable, as S. Peter teacheth, Endeuour your selues to make your callyng and chosing certayne by good woorkes. And also he sayth, Minister or declare in your fayth vertue, in vertue knowledge, in knowledge temperaunce, in temperaunce patience, in patience godlynesse, in godlynesse brotherly charitie, in brotherly charitie loue: so shall we shewe in deede that we haue the very liuely Christian fayth, and may so both certifye our conscience

Mat. 24.

2. Pet. 1.

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the better that we be in the ryght fayth, and also by these meanes confyrme other men. If these fruites doo not folowe, we doo but mocke with God, deceyue our selues, & also other men. Wel may we beare the name of Christian men, but we doo lacke the true fayth that doeth belong thereunto: for true fayth doeth euer bryng forth good workes, as Saint James saith, Shew me thy faith by thy deedes. Thy deedes and woorkes must be an open testimonial of thy fayth: otherwyse thy fayth (being without good workes) is but the deuyls fayth, the fayth of the wycked, a phantasie of fayth, and not a true Christian fayth. And lyke as the deuyls and euyll people be nothyng the better for theyr counterfayte fayth, but it is vnto them the more cause of damnation: so they that be christened, and haue receyued knowledge of God and of Christes merites, and yet of a set purpose doo lyue idelly, without good workes, thinking the name of a naked fayth to be eyther sufficient for them, or els setting theyr myndes vpon vayne pleasures of this world, doo lyue in synne without repentaunce, not vttering the fruites that doo belong to suche an hygh profession, vpon such presumptuous persons, and wylfull synners, must needes remayne the great vengeaunce of GOD, and eternall punishment in hel, prepared for the vniust and wycked lyuers. Therefore as you professe the name of Christ (good Christian people) let no suche phantasie and imagination of faith at any time beguyle you: but be sure of your fayth, trye it by your lyuing, looke vpon the fruites that commeth of it, marke the

Iames. 2.

encrease

increase of loue and charitie by it towardes God and your neyghbour, and so shal you perceyue it to be a true lyuely fayth. If you feele and perceyue such a fayth in you, reioyce in it: and be diligent to mayntayne it, and keepe it styl in you, let it be dayly increasing, and more and more by wel worckyng, and so shal you be sure that you shal please GOD by this fayth, and at the length (as other faythfull men haue done before) so shal you (when his wyll is (come to him, and receyue the ende and final re-
1. Pet. 1. warde of your fayth (as Saint Peter nameth it) the saluation of your soules: the whiche GOD graunt vs, that hath promised the same vnto his faythful, to whom be al honour and glory, worlde without ende. Amen.

¶ A Sermon of good workes, annexed vnto fayth.

IN the last Sermon was declared vnto you, what the lyuely and true fayth of a Christian man is, that it causeth not a man to be idle, but to be occupyed in bryngyng foorth good woorkes, as occasion serueth.

No good woorke can be done without fayth.

Nowe by Gods grace shalbe declared the second thing that before was noted of faith, that without it can no good woorke be done, accepted and pleasaunt vnto GOD. For as a braunche can not beare fruite of it selfe (sayth our Sauiour Christ) except it abyde in the vine: so can not you, except you abyde in me. I am the vine, and you be the
Iohn. 15. braunches,

braunches, he that abydeth in me, and I in hym, he bringeth forth much fruite: for without me, you can doo nothing. And S. Paul proueth that the Eunuch had fayth, because he pleased God. For without fayth (sayth he) it is not possible to please God. And againe to ỹ Rom. he sayth, Whatsoeuer woorke is done without faith, it is sinne. Faith geueth lyfe to the soule, and they be as much dead to GOD that lacke fayth, as they be to the worlde, whose bodyes lacke soules. Without fayth all that is done of vs, is but dead before God, although the woorke seeme neuer so gay and glorious before man. Euen as the picture grauen or paynted, is but a dead representation of the thing it selfe, and is without lyfe, or any maner of mouing: so be the woorkes of all vnfaythfull persons before GOD. They doo appeare to be lyuely woorkes, & in deede they be but dead, not auaylyng to the euerlastyng lyfe. They be but shadowes and shewes of liuely and good thinges, and not good and liuely thinges in deede. For true fayth doeth geue lyfe to the woorkes, and out of such fayth come good woorkes, that be very good woorkes in deede, and without, no woorke is good before God, as sayth S. Augustine. We must set no good woorkes before fayth, nor thynke that before fayth a man may doo any good woorkes: for suche woorkes, although they seeme vnto men to be praise woorthy, yet in deede they be but vayne, & not alowed before god. They be as the course of a Horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (sayth he) recken vpon his good

Heb. 11.

Rom. 14

In prefati. Psal. 31.

woorkes

woꝛkes beſoꝛe his ſayth: Where as ſayth was not, good woꝛkes were not. The intent (ſayth he) maketh the good woꝛkes, but ſayth muſt guyde and oꝛder the intent of man. And Chꝛiſt ſaith, If thine eye be nought, thy whole body is full of darkneſſe. The eye doeth ſignifie the intent (ſayth Saint Auguſtine) wherewith a man doeth a thyng. So that he whiche doeth not his good woꝛkes with a godly intent and a true ſayth, that woꝛketh by loue: the whole body beſyde (that is to ſay) all the whole number of his woꝛkes, is darke, and there is no light in them. Foꝛ good deedes be not meaſured by the factes them ſelues, and ſo diſcerned from vices, but by the endes and intentes foꝛ the which they be done. If a Heathen man clothe the naked, feede the hungry, and do ſuch other like woꝛkes: yet becauſe he doeth them not in ſayth, foꝛ the honour and loue of God, they be but dead, bayne, and fruiteleſſe woꝛkes to hym. Fayth is it that doeth commend the woꝛke to God: foꝛ (as S. Auguſtine ſayth) Whether thou wylt oꝛ no, that woꝛke that commeth not of ſayth, is nought: where the ſayth of Chꝛiſte is not the fundation, there is no good woꝛke, what building ſo euer we make. There is one woꝛke, in the which be al good woꝛkes, that is, ſayth, which woꝛketh by charitie: yf thou haue it, thou haſt the grounde of all good woꝛkes. Foꝛ the vertues of ſtrength, wyſedome, temperaunce, and iuſtice, be all referred vnto this ſame ſayth. Without this ſayth we haue not them, but onely the names and ſhadowes of them (as S. Auguſtine ſayth,) All the lyfe of them that lacke the true

Math. 6.

In prefati. Pſal, 31.

ſayth,

fayth, is sinne, and nothing is good, without hym that is the aucthour of goodnesse: where he is not, there is but faigned vertue, although it be in the best woorkes. And S. Augustine declaryng this verse of the Psalme, The Turtle hath founde a nest, where she may keepe her young birdes, sayth, That Jewes, Heretikes, & Pagans doo good woorkes, they clothe the naked, feede the poore, and doo other woorkes of mercie: but because they be not done in the true fayth, therefore the birdes be lost. But yf they remayne in faith, then faith is the nest and safegard of theyr birdes, that is to say, safegard of their good woorkes, that the rewarde of them be not vtterly lost. And this matter (whiche S. Augustine at large in many bookes disputeth) S. Ambrose concludeth in fewe woordes, saying, He that by nature woulde withstand vice, eyther by natural wil or reason, he doth in vaine garnish the time of this lyfe, & atteyneth not the very true vertues: for without the worshipping of the true God, that whiche seemeth to be vertue, is vice. And yet most plainely to this purpose wryteth S. Iohn Chrysostome in this wyse, You shall finde many whiche haue not the true fayth, and be not of the flocke of Christe, and yet (as it appeareth) they florishe in good woorkes of mercie: you shal finde them ful of pitie, compassion, and geuen to iustice, and yet for al that they haue no fruite of their woorkes, because the chiefe woorke lacketh. For when ỹ Jewes asked of Christ what they should do to woorke good woorkes, he answeared, This is the woorke of God, to beleeue in him whom he sent: so that he called fayth

De vocati. gẽtium. li. Cap. 3.

In Sermone de fide, lege, & spiritu sancto,

Iohn. 1.

the woorke of God. And as soone as a man hath fayth, anone he shall florishe in good woorkes: for fayth of it selfe is ful of good woorkes, and nothing is good without fayth. And for a similitude, he sayth that they whiche glister and shine in good woorkes without fayth in God, be lyke dead men, which haue goodly and pretious tombes, and yet it auayleth them nothing. Fayth may not be naked without good woorkes, for then it is no true fayth: and when it is adioyned to workes, yet it is aboue the workes. For as men that be very men in deede, fyrst haue lyfe, & after be nourished: so must our fayth in Christ goe before, & after be nourished with good woorkes. And life may be without nourishment, but nourishment can not be without life. A man must needes be nourished by good workes, but fyrst he must haue fayth. He that dooth good deedes, yet without fayth he hath no lyfe. I can shewe a man that by fayth without woorkes liued, and came to heauen: but without fayth, neuer man had lyfe. The theefe that was hanged when Christe suffered, did beleeue only, & the most mercyfull God iustifyed him. And because no man shal say againe that he lacked time to do good workes, for els he woulde haue done them: trueth it is, and I wyl not contende therein, but this I wyl surely affirme, that fayth onely saued hym. If he had liued, and not regarded fayth and the woorkes thereof, he shoulde haue lost his saluation agayne. But this is the effect that I saye, that fayth by it selfe saued hym, but woorkes by them selues neuer iustifyed any man. Here ye haue heard the

minde

mynde of saint Chrisostome, wherby you may perceyue, that neyther fayth is without woorkes) hauing opportunitie thereto) nor woorkes can auayle to euerlasting lyfe, without fayth.

The seconde part of the Sermon of good woorkes.

Of three thinges which were in the former sermon specially noted of lyuely fayth, two be declared vnto you. The fyrst was, that fayth is neuer idle, without good woorkes, when occasion serueth. The seconde, that good woorkes acceptable to God can not be done without fayth. Nowe to goe forth to the thirde part, that is, What maner of woorkes they be which spryng out of true fayth, and leade faythful men vnto euerlasting lyfe. This can not be knowen so well, as by our Sauiour Christe hym selfe, who was asked of a certayne great man the same question, What woorkes shall I doo (sayde a prince) to comme to euerlasting lyfe? To whom Iesus answeared, If thou wylt comme to the euerlasting lyfe, keepe the commaundementes. But the prince not satisfyed herewith, asked farther, Whiche commaundementes? The Scribes and Pharisees hadde made so many of their owne lawes and traditions, to bryng menne to Heauen, besydes Goddes commaundementes, that this manne was in doubte whether he shoulde comme to heauen by those lawes and

What woorkes they are that spring out of faith.

Mat. 19.

Mat. 19.

traditions, or by the lawe of God, and therefore he asked Christ which commaundementes he meant. Wherunto Christ made him a plaine answeare, rehearsyng the commaundementes of God, saying. Thou shalt not kyll, thou shalt not commit adulterie, thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother, & loue thy neyghbour as thee selfe. By whiche woordes Christ declared that the lawes of God be the very way that doeth leade to euerlasting lyfe, and not the traditions & lawes of men. So that this is to be taken for a most true lesson taught by Christes owne mouth, that the woorkes of the morall commaundementes of God, be the very true woorkes of fayth, whiche leade to the blessed lyfe to come. But the blyndnesse & malice of man, euen from the beginning, hath euer ben ready to fall from Gods commaundementes. As Adam the fyrst man, hauing but one commaundement, that he should not eate of ỹ fruite forbidden: notwithstanding Gods cõmaundement, he gaue credit vnto the woman, seduced by the subtyl perswasion of the Serpent, and so followed his owne wyl, and left Gods commaundement. And euer since that tyme, all that came of him, hath ben so blynded through original synne, that they haue ben euer ready to fall from GOD and his lawe, and to inuent a newe way vnto saluation, by woorkes of their owne deuice: so muche that almost all the worlde forsakyng the true honour of the onely eternall lyuyng GOD, wandered about their owne phantasies, worshipping some the Sunne, the Moone, the Starres, some

Mat. 19.

The woorkes that leade to heauen, be woorkes of Gods commaundementes.

Man from his fyrst fallyng from Gods commaundementes, hath euer ben ready to doo the lyke, and doeth deuise workes of his owne phantasie to please God withall.

some Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not satisfied, woorshipped diuers kindes of beastes, birdes, fish, foule, and serpentes, euery countrey, towne, and house in maner beyng diuided, and settyng vp Images of suche thynges as they liked, and woorshipping the same. Suche was the rudenesse of the people, after they fell to theyr owne fantasies, and leaft the eternall liuyng GOD and his commaundementes, that they deuised innumerable Images and gods. In which errour and blindnesse they did remayne, vntyll such tyme as almighty God, pitiyng the blindnesse of man, sent his true Prophete Moses into the worlde, to reproue and rebuke this extreme madnesse, and to teache the people to knowe the onely liuyng God, and his true honour and worship. But the corrupt inclination of man, was so muche geuen to folowe his owne phantasie, and (as you woulde saye) to fauoure his owne byrde that he brought vp hym selfe, that all the admonitions, exhortations, benefites, and threatenynges of God, coulde not keepe him from suche his inuentions. For notwithstandyng all the benefites of GOD shewed vnto the people of Israel, yet when Moses went vp into the mountayne to speake with almighty GOD, he had tarryed there but a fewe dayes, when the people beganne to inuent newe gods. And as it came in their heades, they made a Calfe of golde, and kneeled downe, and woorshipped it. And after that, they folowed the Moabites, and woorshypped

The deuises & idolatrie of the Gentiles.

The deuises & idolatrie of the Israelites.

Exo. 32.

Beelphegor the Moabites God. Reade the booke of Judges, the booke of the Kynges, and the Prophetes, and there you shall finde howe vnstedfast the people were, howe ful of inuentions, and more ready to runne after their owne phantasies, then Gods most holy commaundementes. There shall you reade of Baal, Moloch, Chamos, Melchom, Baalpeor, Astaroth, Bel, the Dragon, Priapus, the brasen Serpent, the twelue signes, and many other, vnto whose Images the people with great deuotion inuented Pilgrimages, pretious decking and sensyng them, kneeling downe, and offeryng to them, thinkyng that an hygh merite before God, and to be esteemed aboue the preceptes and commaundements of God. And where at that tyme God commaunded no Sacrifice to be made but in Hierusalem onely, they dyd cleane contrary, makyng Aulters and Sacrifices euery where, in hilles, in woodes, and in houses, not regardyng Gods cõmaundements, but esteeming their owne phantasies and deuotions to be better then they. And the errour hereof was so spread abroade, that not onely the vnlearned people, but allso the prieستes and teachers of the people, partely by glorye and couetousnesse were corrupted, and partely by ignorauncе blindely deceyued with the same abominations: So much, that kyng Achab hauing but onely Helias a true teacher and minister of God, there were eyght hundred and fiftie prieستes, that perswaded hym to honour Baal, and to doo sacrifice in the woodes or groues. And so continued that horrible errour, vntyll the three noble

kinges,

kynges, as Iosaphat, Ezechias, and Iosias, Gods chosen Ministers, destroyed the same clearely, and brought agayne the people from such their faigned inuentions, vnto the very commaundementes of God: for the which thing their immortal reward and glory, doeth, & shal remaine with God for euer. And beside the forsayde inuentions, the inclination of man to haue his owne holy deuotions, deuised new sectes & religions, called Pharisees, Saduces, and Scribes, with many holy and godly traditions and ordinaunces (as it seemed by the outward appearance and goodly glystering of the woorkes) but in very deede, al tending to idolatrie, superstition, and hypocrisie: their hartes within being ful of malice, pride, couetousnes, and al wickednes. Against which sectes, & their pretended holinesse, Christ cryed out more vehemently then he dyd agaynst any other persons, sayeing, and often rehearsyng these woordes, Woe be to you Scribes and Pharisees, ye hypocrites, for you make cleane the vessell without, but within ye be full of rauine and fylthinesse: thou blind Pharisee, and hypocrite, first make the inwarde part cleane. For notwithstandyng all the goodly traditions and outwarde shewes of good woorkes, deuised of their owne imagination, whereby they appeared to the worlde most religious and holy of all men, yet Christ (who sawe their hartes) knewe that they were inwardly in the sight of God, most vnholy, most abominable, and farthest from God of all men. Therfore sayd he vnto them, Hypocrites, the prophet Esai spake ful truely of you, when he sayd,

Religion and sectes among the Iewes.

Math. 23.

Mat.15. Esai.19. This people honour me with their lyppes, but their hart is farre from me. They woorship me in vayne, that teach doctrines & commaundementes of men: For you leaue the commaundementes of God, to keepe your owne traditions.

Mans lawes must be obserued and kept, but not as Gods lawes.

And though Christe sayde, They woorship God in vayne, that teach doctrines & commaundementes of men: yet he meant not therby to ouerthrow all mens commaundementes, for he hym selfe was euer obedient to the Princes and theyr lawes, made for good order and gouernaunce of the people: but he reproued the lawes and traditions made by the Scribes and Pharisees, which were not made onely for good order of the people (as the Ciuile lawes were) but they were set vp so hygh, that they were made to be a ryght and pure woorshippyng of God, as they had ben equall with Gods lawes, or aboue them: for many of Gods lawes coulde not be kept, but were fayne to geue place vnto them. This arrogancie God detested, that man shoulde so aduaunce his lawes, to make them equall with Gods lawes, wherein the true honouring & right woorshippyng of God standeth, and to make his lawes for them to be left of. God hath appoynted his lawes, whereby his pleasure is to be honoured. His pleasure is also, that all mens lawes, not beyng contrary vnto his lawes, shalbe obeyed and kept, as good and necessary for euery common weale, but not as thynges wherein principally his honour resteth: and all ciuile and mans lawes, eyther be, or should be made, to bryng in men the better to keepe Gods lawes, that consequently,

sequently, or folowingly, God shoulde be the better honoured by them. Howbeit, the Scribes & Pharisees were not content that their lawes shoulde be no higher esteemed then other positiue and ciuil lawes, nor woulde not haue them called by the name of other temporall lawes: but called them holy and godly traditions, and woulde haue them esteemed not onely for a right and true worshypping of God (as Gods lawes be in deede) but also for the most high honoring of God, to the which the commaundementes of God shoulde geue place. And for this cause did Christ so vehemently speake agaynst them, saying, Your traditions whiche men esteeme so hygh, be abomination before God. For commonly of suche traditions, foloweth the transgression or breakyng of Gods commaundementes, & a more deuotion in keeping of such thinges, and a greater conscience in breakyng of them, then of the commaundementes of God. As the Scribes and Pharisees so superstitiously, and scrupulously kept the Sabboth, that they were offended with Christ, because he healed sycke men, and with his Apostles, because they beyng sore hungrie, geathered the eares of corne to eate vpon that day, and because his disciples washed not their handes, so often as the traditions required: the Scribes and Pharisees quarrelled with Christ, saying, Why doo thy disciples breake the traditions of the Seigniours? But Christ layde to their charge, that they for to keepe their owne traditions, dyd teache men to breake the very commaundementes of God. For they taught the people

Holy traditions were esteemed as Gods lawes.

Hoynesse of mans deuise, is commonly occasion that God is offended.

Mat. 12.

Mat. 15.

ple suche a deuotion, that they offered their goodes into the treasure house of the Temple, vnder the pretence of Gods honour, leauyng their fathers and mothers (to whom they were cheefely bound) vnholpen, and so they brake the commaundementes of God, to keepe their owne traditions. They esteemed more an othe made by the golde or oblation in the Temple, then an oth made in the name of God him self, or of the Temple. They were more studious to pay their tythes of smal thinges, then to doo the greater thinges commaunded of God, as woorkes of mercy, or to do iustice, or to deale sincerely, vprightly, and faythfully, with God & man.
Mat. 23. These (sayth Christ) ought to be done, and the other not left vndone. And to be short, they were of so blynde iudgement, that they stumbled at a strawe, and leaped ouer a blocke. They woulde (as it were) nicely take a flye out of their cup, & drinke downe a whole Camel. And therefore Christ called them blind guides, warning his disciples from tyme to tyme to eschewe their doctrine. For although they seemed to the worlde to be most perfect men, both in lyuyng and teachyng, yet was their lyfe but hypocrisie, and their doctrine but sowre leauen, myngled with superstition, idolatrie, & ouerthwart iudgement, setting vp the traditions and ordinaunces of man, in steede of Gods commaundementes.

of good woorkes.

THat all men myght ryghtly iudge of good woorkes, it hath been declared in the seconde part of this Sermon, what kinde of good woorkes they be that god would haue his people to walke in, namely suche as he hath commaunded in his holy Scripture, and not suche woorkes as men haue studyed out of theyr owne brayne, of a blinde zeale and deuotion, without the woorde of GOD: And by mistakyng the nature of good woorkes, man hath most highly displeased God, and hath gone from his wyll and commaundementes. So that thus you haue heard howe muche the worlde from the beginnyng vntyll Christes time, was euer redy to fall from the commaundementes of God, and to seeke other meanes to honour and serue him, after a deuotion found out of their owne heades: & how they dyd set vp their owne traditions, as hygh or aboue Gods commaundementes, whiche hath happened also in our tymes (the more it is to be lamented) no lesse then it dyd among the Iewes, and that by the corruption, or at the least by the negligence of them that cheefely ought to haue preserued the pure and heauenly doctrine left by Christe. What man, hauyng any iudgement or learnyng, ioyned with a true zeale vnto GOD, dooth not see, and lament, to haue entred into

Christes

Christes religion, such false doctrine, superstition, idolatrie, hypocrisie, and other enormities and abuses, so as by little and little, through the soure leauen thereof, the sweete bread of Gods holy woord hath been muche hindered and layd apart. Neuer had the Iewes in their most blindnesse, so many Pilgrimages vnto Images, nor vsed so muche kneeling, kissyng, and sensyng of them, as hath been vsed in our time. Sectes and faigned religions were neyther the fourtieth part so many among the Iewes, nor more superstitiously and vngodly abused, then of late dayes they haue been among vs. Which sectes and religions, had so many hypocriticall and faigned woorkes in their state of religion (as they arrogantly named it) that their lampes (as they sayd) ranne alwayes ouer, able to satisfie, not only for their owne sinnes, but also for al other their benefactours, brothers, and sisters of religion, as most vngodly & craftily they had perswaded the multitude of ignorant people: keeping in diuers places (as it were) matters or markets of merites, being full of their holy reliques, images, shrines, and woorkes of ouerflowyng abundance ready to be solde. And al thinges which they had, were called holy, holy cowles, holy gyrdles, holy pardons, beades, holy shooes, holy rules, & al ful of holynesse. And what thing can be more foolishe, more superstitious, or vngodly, then that men, women, and chyldren, should weare a Fryers coate, to deliuer them from agues or pestilence? or when they dye, or when they be buryed, cause it to be cast vppon them, in hope thereby to be saued?

Sectes and religion amonges Christian men.

Whiche

which superstition (although thankes be to God) it hath ben litle vsed in this Realme, yet in diuers other Realmes, it hath ben, and yet is vsed among many both learned and vnlearned. But to passe ouer the innumerable superstitiousnesse that hath ben in strange apparell, in silence in Dormitory, in Cloyster, in Chapter, in choyse of meates and drinkes, and in suche like thinges, let vs consyder what monnities and abuses haue ben in the three cheefe principal poyntes, whiche they called the three essentialles, or three cheefe fundations of religion, that is to say, obedience, chastitie, and wylful pouertie.

The three cheefe vowes of religion.

Fyrst, vnder pretence or colour of obedience to their father in religiō (which obedience they made them selues) they were made free by their rules and Canons, from the obedience of their naturall father and mother, and from the obedience of Emperour and kyng, and all temporall power, whom of very duetie by Gods lawes they were bounde to obey. And so the profession of their obedience not due, was a forsakyng of their due obedience. And howe their profession of chastitie was kept, it is more honestie to passe ouer in silence, and let the worlde iudge of that which is wel knowen, then with vnchaste woordes, by expressyng of their vnchaste life, to offend chaste and godly eares. And as for their wylful pouertie, it was suche, that when in possessions, iewels, plate, and riches, they were equal or aboue marchantes, gentlemen, Barons, Earles, and Dukes: yet by this subtyl sophistical terme, Proprium in communc, that is to say,

say, Prayer in common, they mocked the worlde, perswading, that notwithstandyng all their possessions and riches, yet they kept their bowe, and were in wylful pouertie. But for all their riches, they might neuer helpe father nor mother, nor other that were in deede very needy and poore, without the licence of their father Abbot, Prior, or Warden, and yet they might take of euery man, but they might not geue ought to any man, no not to them whom the lawes of God bound them to helpe. And so through their traditions & rules, the lawes of God coulde beare no rule with them. And therefore of them might be most truely sayde,
Mat. 15. that which Christe spake vnto the Pharisees, You breake the commaundements of God by your traditions: you honour God with your lyppes, but your hartes be farre frō him. And the longer prayers they sed by day and by nyght, vnder pretence or colour of suche holinesse, to geat the fauour of wydowes, & other simple folkes, that they might syng Trentalles and seruice for their husbandes and freendes, and admit or receyue them into their prayers: the more truely is verified of them the
Mat. 24. saying of Christ, Woe be vnto you Scribes and Pharisees hypocrites, for ye deuoure wydowes houses vnder colour of long prayers, therfore your damnation shalbe the greater. Woe be to you Scribes and Pharisees hypocrites, for you goe about by sea and by lande to make mo Nouices, and newe brethren, and when they be let in, or receyued of your sect, you make them the chyldren of hel, woorse then your selues be. Honour be to God,

who

who dyd put lyght in the harte of his faythfull and true minister, of most famous memorie, kyng Henry the eyght, and gaue him the knowledge of his woord, and an earnest affection to seeke his glorye, and to put away all suche superstitious and pharisaicall sectes by Antechriste inuented, and set vp agayne the true woord of God, and glory of his most blessed name, as he gaue the lyke spirite vnto the most noble and famous Princes, Iosaphat, Iosias, and Ezechias. God graunt all vs the Queenes hyghnesse faythfull and true subects, to feede of the sweete and sauourie bread of Gods owne woorde, and (as Christe commaunded) to eschewe all our Pharisaicall and Papisticall leauen of mans faigned religion. Whiche, although it were before God most abominable, and contrarye to Gods commaundementes, and Christes pure religion, yet it was praysed to be a most godly lyfe, and hyghest state of perfection: as though a man myght be more godly, and more perfect by keepyng the rules, traditions, and professions of men, then by keeping the holye commaundementes of God. And breefely to passe ouer the vngodly and counterfayte religion, let vs rehearse some other kyndes of Papisticall superstitions and abuses, as of Beades, of Lady Psalters, and Rosaries, of fyfteene Oes, of Saynt Barnardes verses, of Saint Agathes letters, of Purgatorie, of Masses satisfactorie of Stations, and Jubilees, of faigned Reliques, of halowed Beades, Belles, Bread, water, Palmes, Candelles, Fyre, and suche other: of superstitious

Other deuises and superstitions.

fastinges,

fastynges, of fraternities or brotherheades, of pardons, with such like marchandise, whiche were so esteemed and abused to the great preiudice of Gods glory and commaundementes, that they were made most high and most holy thinges, whereby to attayne to the euerlastyng lyfe, or remission of sinne: yea, also vayne inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees, and counsels of Rome, were in suche wyse aduaunced, that nothyng was thought comparable in auctoritie, wysdome, learning, and godlinesse, vnto them. So that the lawes of Rome (as they sayde) were to be receyued of all men, as the foure Euangelistes, to the whiche all lawes of Princes must geue place. And the lawes of God also partly were left of, and lesse esteemed, that the sayd lawes, decrees, & councels, with their traditions and ceremonies, myght be more duely kept, and had in greater reuerence. Thus was the people through ignorance so blynded, with the goodly shewe and apparaunce of those thynges, that they thought the keepyng of them to be a more holynesse, a more perfect seruice and honouring of God, and more pleasyng to God, then the keeping of Gods commaundementes. Suche hath been the corrupt inclination of man, euer superstitiously geuen to make newe honoring of God of his owne head, and then to haue more affection and deuotion to keepe that, then to searche out Gods holy commaundements, and to keepe them: And furthermore, to take Gods commaundementes for mens commaundements, and mens commaundementes for Gods commaundements,

Decrees & decretalles.

yea,

yea, and for the highest, and most perfect and holy of all Gods commaundementes. And so was all confused, that scant well learned men, and but a small number of them knewe, or at the least would knowe, and durst affyrme the trueth, to separate or seuer Gods commaundementes, from the commaundementes of men: wherevpon dyd growe muche errour, superstition, idolatrie, vayne religion, ouerthwart iudgemēt, great contention, with all vngodly liuing.

An exhortatiō to the keepyng of Gods commaundementes.

Wherefore, as you haue any zeale to the ryght and pure honouryng of God, as you haue any regarde to your owne soules, and to the lyfe that is to come, whiche is both without payne, and without end, apply your selues cheefely aboue al thyng, to reade and to heare Gods word, marke diligently therein what his wyll is you shall doo, and with all your endeuour apply your selues to folowe the same. Fyrst you must haue an assured faith in God, and geue your selues wholly vnto hym, loue hym in prosperitie and aduersitie, and dread to offende hym euermore. Then for his sake loue all men, freendes and foes, because they be his creation and image, and redeemed by Christe, as ye are. Cast in your mindes, how you may doo good vnto al men vnto your powers, & hurt no man. Obey all your superiours and gouernours, serue your maisters faithfully and diligently, as well in their absence, as in their presence, not for dreade of punishment onely, but for conscience sake, knowyng that you are bound so to doo by Gods commaundementes. Disobey not your fathers and mothers, but ho-

A breefe rehearsall of Gods commaundementes.

nour them, helpe them, and please them to your power. Oppresse not, kyll not, beate not, neyther slaunder, nor hate any man: but loue all men, speake well of all men, helpe and succour euery man, as you may, yea, euen your enimies that hate you, that speake euil of you, and that doo hurt you. Take no mans goods, nor couet your neyghbours goodes wrongfully, but content your selues with that whiche ye great truely, and also bestowe your owne goodes charitably, as neede and case requireth. Flee all idolatrie, witchcraft, and periurie, commit no maner of adulterie, fornication, or other vnchastenesse, in wyll nor in deede, with any other mans wyfe, wyddowe, or mayde, or otherwyse. And trauayling continually (duryng your lyfe) thus in the keepyng the commaundementes of God (wherein standeth the pure, principall and ryght honour of God, which, wrought in fayth, God hath ordeyned to be the ryght trade and path way vnto heauen) you shall not fayle, as Christe hath promysed, to come to that blessed and euerlastyng lyfe, where you shal liue in glory and ioy with GOD for euer: to whom be prayse, honour, and imperie, for euer and euer.

Amen.

(*)

IF all thynges that be good to be taught vnto christian people, there is nothyng more necessarie to be spoken of, and dayly called vppon, then charitie: as well for that all maner of workes of ryghteousnesse be conteyned in it, as also, that the decay thereof is the ruine or fall of the worlde, the banishment of vertue, and the cause of all vice. And for so muche as almost euery man, maketh and frameth to him selfe charitie after his owne appetite, and howe detestable so euer his lyfe be, both vnto GOD and man, yet he perswadeth hym selfe styl that he hath charitie: therefore you shal heare nowe a true and playne description or setting foorth of charitie, not of mens imagination, but of the very wordes and example of our Sauiour Jesus Christe. In which description or setting foorth, euery man (as it were in a glasse) may consyder hym selfe, and see playnly without errour, whether he be in the true charitie, or not.

Charitie is, to loue God with al our hart, al our lyfe, and al our powers and strength. With all our hart: That is to say, that our hart, mynd, and studie be set to beleeue his woord, to trust in hym, and to loue him aboue all other thynges that we loue best in heauen or in earth. With all our lyfe: that is to say, that our cheefe ioy and delight be set vpon him and his honour, & our whole lyfe geuen vnto the seruice of him aboue all thinges, [illegible]m to

What charitie is.

The loue of God.

lyue and dye, and to forsake all other thynges, rather then hym. For he that loueth his father or mother, sonne, or daughter, house, or lande, more
Mat. 10. then me (saith Christ) is not woorthie to haue me. With all our powers, that is to say, that with our handes and feete, with our eyes and eares, our mouthes and tongues, & with all our partes and powers, both of body & soule, we shoulde be geuen to the keeping & fulfylling of his commaundementes. This is the fyrst and principall part of charitie, but it is not the whole: for charitie is also to loue euery man, good and euyl, freende, and foe, and what so euer cause be geuen to the contrarie, yet neuertheless to beare good wyll and hart vnto euery man, to vse our selues wel vnto them, aswel in woordes and countenances, as in all our outward actes & deedes: for so Christ him selfe taught,
Mat, 22. and so also he performed in deede. Of the loue of God he taught in this wyse vnto a doctour of the law, that asked him which was the great & cheefe commaundement in the law. Loue thy lord God,
Math. 5. (sayd Christ) with al thy hart, with al thy lyfe, and with al thy mind. And of the loue that we ought to haue among our selues eche to other, he teacheth vs thus, You haue hearde it taught in times past, Thou shalt loue thy freende, and hate thy foe: But
Mat, 5. I tel you, Loue your enimies, speake wel of them that defame you and speake euyl of you, doo wel to them that hate you, pray for them that vexe and persecute you, that you may be the chyldren of your father that is in heauen. For he maketh his Sunne to ryse both vpon the euyl and good, and sendeth

The loue of thy neighbour.

sendeth rayne to iust and vniust. For yf you loue them that loue you, what reward shall you haue? Doo not the Publicanes lyke wyse? And yf you speake well only of them that be your brethren and deare beloued freends, what great matter is that? Doo not the Heathen the same also? These be the very woords of our Sauiour Christ him selfe, touching the loue of our neighbour. And for as much as the Pharisees (with their most pestilent traditions, and false interpretations, and gloses) had corrupted, and almost clearely stopped vp this pure well of Gods liuely woord, teachyng that this loue and charitie parteyned onely to a mans freendes, and that it was sufficient for a man to loue them whiche doo loue hym, and to hate his foes: therefore Christe opened this well agayne, purged it, and shewed it, by geuyng vnto his godly lawe of charitie, a true and cleare interpretation, whiche is this: that we ought to loue euery man, both freend and foe, adding thereto what commoditie we shall haue thereby, and what incommoditie by doing the contrary. What thyng can we wyshe so good for vs, as the eternall heauenly father, to reckon and take vs for his chyldren? And this shall we be sure of (sayth Christe) yf we loue euery man without exception. And yf we doo other wyse (saith he) we be no better then ỳ Phariſes, Publicanes, and Heathen, & shal haue our reward with them, that is, to be shut out from the number of Gods chosen chyldren, and from his euerlastyng inheritaunce in heauen.

Thus of true charitie, Christ taught that euery

man is bound to loue God aboue all thinges, and to loue euery man, freende and foe. And thus lykewyse he dyd vse hym selfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he coulde not amend them, yet he prayed for them. Fyrst he loued God his father aboue all thinges, so muche that he sought not his owne glory
Iohn. 5. and wyll, but the glory & wyll of his father. I seeke not (sayde he) myne owne wyll, but the wil of him
Mat. 26. that sent me. Nor he refused not to dye, to satisfye his fathers wyll, saying, If it may be, let this cup of death passe from me: yf not, thy wyl be done, and not myne. He loued not his only freendes, but also his enimies, whiche (in their hartes) bare exceedyng great hatred agaynst him, & in their tongues spake all euill of him, and in their actes and deedes pursued him with all their might and power, euen vnto death: yet all this notwithstandyng, he withdrew not his fauour from them, but still loued thē, preached vnto them of loue, rebuked their false doctrine, their wicked liuyng, and dyd good vnto them, patiently takyng whatsoeuer they spake or did agaynst him. When they gaue him euyl wordes, he gaue none euyll agayne. When they dyd stryke him, he did not smite agayne: and when he suffered death, he dyd not slay them, nor threaten them, but prayed for them, and dyd put all thinges to his fathers wyll. And as a sheepe that is ledde vnto the
Esai. 53. Actes. 8. shambles to be slayne, & as a lambe that is shorne of his fleese, maketh no noyse nor resistaunce, euen so he went vnto his death, without any repugnaunce, or openyng of his mouth to say any euyll.

Thus

Thus haue I set forth vnto you, what charitie is, as wel by the doctrine, as by the examples of Christ hym selfe, wherby also euery man may without errour knowe hym selfe, what state and condition he standeth in, whether he be in charitie, (and so the chylde of the father in heauen) or not. For although almost euery man perswadeth hym selfe to be in charitie, yet let him examine none other man, but his owne hart, his lyfe & conuersation, and he shall not be deceyued, but truely discerne and iudge whether he be in perfect charitie or not. For he that foloweth not his owne appetite and wyl, but geueth him selfe earnestly to God, to doo all his wyl and commaundementes, he may be sure that he loueth God aboue all thynges, and els surely he loueth him not, whatsoeuer he pretende: as Christ sayde, If ye loue me, keepe my commaun- Iohn. 13.
dementes. For he that knoweth my commaundementes, and keepeth them, he it is (sayth Christ) that loueth me. And agayne he sayth, He that loueth me, wyl keepe my woorde, and my father wyl loue hym, and we wyl both come to hym, and dwel with hym: and he that loueth me not, wil not kepe my woordes. And lykewyse he that beareth good hart and mynd, and vseth wel his tongue & dedes vnto euery man, frende and foe, he may knowe thereby that he hath charitie. And when he is sure also that almightie God taketh hym for his deare beloued sonne, as Saint Iohn sayth, Hereby ma- 1. Ioh. 4.
nifestly are knowen the chyldren of God, from the chyldren of the deuyl: for who so euer doeth not loue his brother, belongeth not vnto God.

YOu haue heard a playne & a fruitefull setting foorth of charitie, & how profitable & necessarie a thyng charitie is: howe charitie stretcheth it selfe both to God and man, freend, and foe, & that by the doctrine and example of Christe: and also who may certifie himselfe whether he be in perfect charitie, or not. Now as concerning the same matter, it foloweth. The peruerse nature of man, corrupt with synne, and destitute of Gods worde and grace, thinketh it agaynst al reason, that a man shoulde loue his enimie, and hath many perswasions whiche bryng hym to the contrary. Agaynst all whiche reasons, we ought as wel to set the teaching, as the lyuyng of our Sauiour Christe, who louyng vs (when we were his enimies) doeth teache vs to loue our enimies. He did patiently take for vs many repro-ches, suffered beating, and most cruell death. Therefore we be no members of hym, yf we wyll not folowe hym. Christ (sayth Saint Peter) suffered for vs, leauyng an example that we shoulde folowe hym.

Agaynst carnal men that wyll not forgeue their enimies.

1. Pet. 2.

Furthermore, we muste consyder, that to loue our freendes, is no more but that whiche theeues, adulterers, homicides, and al wycked persons doo: in so much that Iewes, Turkes, Infidels, and al brute beasts, do loue them that be their frendes, of whom they haue their lyuyng, or any other benefites. But to loue enimies, is the proper condition onely

of

of them that be the chyldren of God, the disciples and folowers of Christ. Notwithstandyng, mans froward and corrupt nature weigheth ouer deepely many tymes, the offence and displeasure done vnto him by enimies, and thynketh it a burden intollerable, to be bounde to loue them that hate him. But the burden should be easy enough, if (on the other syde) euery man woulde consyder, what displeasure he hath done to his enimie agaīne, and what pleasure he hath receyued of his enimie. And yf we finde no equall or euen recompence, neyther in receyuing pleasures of our enimie, nor in requyting displeasures vnto him agayne: then let vs ponder the displeasures whiche we haue done agaynst almightie God, how often and howe greeuously we haue offended him, whereof yf we wyl haue of God forgeuenesse, there is none other remedie, but to forgeue the offences done vnto vs, which be very smal, in comparison of our offences done agaynst God.

And if we consyder, that he which hath offended vs, deserueth not to be forgeuen of vs, let vs consyder agayne, that we much lesse deserue to be forgeuen of God. And although our enimie deserue not to be forgeuen for his owne sake, yet we ought to forgeue hym for Gods loue, consyderyng howe great and many benefites we haue receyued of hym, without our deseries, and that Christ hath deserued of vs, that for his sake we shoulde forgeue them their trespasses committed agaynst vs. But here may ryse a necessary question to be dissolued: If charitie requyre to thynke, speake, and doo wel vnto *A question.*

vnto euery man, both good and euyl: howe can magistrates execute iustice vpon malefactours or euyl dooers with charitie? Howe can they cast euyl men in prison, take away their goodes, and sometime they? lyues, according to lawes, yf charitie wyl not suffer them so to do? Hereunto is a playne and a breefe answeare, that plagues and punyshmentes be not euyl of them selues, yf they be well taken of the harmelesse. And to an euyl man they are both good and necessarie, and may be executed accordyng to charitie, and with charitie shoulde be executed. For declaration wherof, you shal vnderstande that charitie hath two offices, the one contrary to the other, and yet both necessarie to be vsed vpon men of contrarie sort and disposition. The one office of charitie is, to cherishe good & harmelesse men, not to oppresse them with false accusations, but to encourage them with rewardes to doo well, and to continue in well dooyng, defendyng them with the swoorde from their aduersaries: as the office of Bishoppes and Pastours is, to prayse good men for wel dooing, that they may continue therein, and to rebuke and correct by the woorde of God, the offences and crymes of all euyll disposed persons. The other office of charitie is, to rebuke, correct, and punishe vice, without regarde of persons, and is to be vsed agaynst them onely that be euyl men, and malefactours or euyll dooers. And that it is as wel the office of charitie to rebuke, punishe, and correct them that be euyll, as it is to cherishe and rewarde them that be good and harmelesse, Saint Paul declareth (writing to the Romanes)

Answeare.

Charitie hath two offices.

Romanes) saying, That ỹ high powers are ordeyned of God, not to be dreadful to them that do wel, but vnto malefactours, to drawe the swoord to take vengeaunce of him that committeth the sinne. Rom.13.
And Saynt Paul byddeth Timothie stoutly and earnestly to rebuke sinne by the woorde of GOD. 1.Tim.1.
So that both offices should be diligently executed, to fyght agaynst the kyngdome of the deuyll, the preacher with the woord, and the gouernour with the swoord. Els they loue neyther God, nor them whom they gouerne, yf (for lacke of correction) they wylfully suffer God to be offended, and them whom they gouerne, to perishe. For as euery louyng father correcteth his naturall sonne when he dooth amisse, or els he loueth him not: so all gouernours of Realmes, Countreys, Townes, and Houses, should louingly correct them whiche be offendours, vnder their gouernaunce, and cherysshe them whiche liue innocently, yf they haue any respect eyther vnto God and their office, or loue vnto them of whom they haue gouernaunce. And suche rebukes and punishmentes of them that offende, must be done in due time, lest by delay, the offendours fall headlonges into all maner of mischiefe, and not only be euyl them selues, but also doo hurt vnto many men, drawyng other by their euyll example, to sinne and outrage after them. As one theefe maye both robbe manye men, and also make many theeues: and one seditious person may allure many, and noye a whole towne or countrey. And suche euyll persons that be so great offendours to GOD, and the common weale,

charitie

charitie requireth to be cut of from the body of the common weale, lest they corrupt other good and honest persons: lyke as a good surgion cutteth away a rotten and festered member, for loue he hath to the whole body, lest it infect other members adioynyng vnto it. Thus it is declared vnto you, what true charitie or Christian loue is, so plainely, that no man neede to be deceiued. Whiche loue, who so euer keepeth, not onely towardes GOD, (whom he is bound to loue aboue all thinges) but also towarde his neyghbour, as well freend as foe, it shal surely keepe him from al offence of God, and iust offence of man. Therfore beare well away this one short lesson, that by true Christian charitie, God ought to be loued, good and euyll, freend, and foe, and to all suche, we ought (as we may) to doo good: those that be good, of loue to encourage and cherishe, because they be good: and those that be euyll, of loue to procure and seeke their correction and due punishment, that they may thereby eyther be brought to goodnesse, or at the least that GOD and the common wealth may be lesse hurt and offended. And yf we thus direct our lyfe, by Christian loue and charitie, then Christe dooth promise and assure vs that he loueth vs, that we be the children of our heauenly father, reconciled to his fauour, very members of Christe: and that after this short time of this present and mortall lyfe, we shall haue with him euerlasting lyfe, in his euerlasting kingdome of heauen: Therefore to hym with the father and the holy ghost, be all honour and glory, nowe and euer, Amen.

A Sermon

ALmightie GOD, to the intent his moſt holy name ſhoulde be had in honour, & euermore be magnified of the people, commaundeth that no man ſhould take his name vainly in his mouth, threatning puniſhment vnto him that vnreuerently abuſeth it by ſwearing, forſwearing, and blaſphemie. To the intent therefore that this commaundement may be the better knowen and kept, it ſhalbe declared vnto you, both howe it is lawful for Chriſtian people to ſweare, and alſo what peryll and danger it is vaynely to ſweare, or to be forſworne. *How & in what cauſes it is lawful to ſweare.*

Firſt, when Iudges requyre othes of the people for declaration or opening of the trueth, or for execution of iuſtice, this maner of ſwearyng is lawful: alſo when men make faythfull promiſes, with calling to witneſſe of the name of God, to keepe couenantes, honeſt promiſes, ſtatutes, lawes, and good cuſtomes, as Chriſtian Princes doo in theyr concluſions of peace, for conuerſation of common wealthes, and priuate perſons promiſe their fidelitie in matrimonie, or one to another in honeſtie and true freendſhyp: and all men when they doo ſweare to keepe common lawes, and locall ſtatutes, and good cuſtomes, for due order to be had & continued among men, when ſubiectes doo ſweare to be true & faithful to their King and ſoueraigne Lorde, and when iudges, magiſtrates, and officers, ſweare truly to execute their offices, and when a man woulde affyrme

affyrme the trueth to the settyng foorth of Gods glory (for the saluation of the people) in open preachyng of the Gospel, or in geuing of good counsell priuately for their soules health: all these maner of swearyng, for causes necessarie and honest, be lawful. But when men doo sweare of custome, in reasonyng, buying, & sellyng, or other dayly communications (as many be common & great swearers (suche kynde of swearing is vngodly, vnlawful, and forbidden by the commaundement of God. For suche swearyng is nothing els, but takyng of Gods holy name in vayne. And here is to be noted, that lawful swearing is not forbydden, but commaunded by almightie GOD. For we haue examples of Christ, and godly men in holy Scripture, that dyd sweare them selues, and requyred othes of other lykewyse. And Gods commaundement is, Thou shalt dread thy Lorde GOD, and shalt sweare by his name. And almightie God by his Prophet Dauid sayth, All men shalbe praysed that sweare by hym.

Deut.9.

Psal.63.

Thus did our Sauiour Christ sweare dyuers tymes, saying, Verily, verily. And S. Paul sweareth thus, I call God to witnesse. And Abraham (waxyng olde) requyred an othe of his seruaunt, that he shoulde procure a wyfe for his sonne Isahac, whiche shoulde come of his owne kynred: and the seruaunt dyd sweare that he would perfourme his maisters wyl. Abraham also being requyred, dyd sweare vnto Abimelech the kyng of Geraris, that he shoulde not hurt hym, nor his posteritie, and so lykewyse dyd Abimelech sweare vnto Abraham,

Iohn.3.

2. Cor.1.

Gen.24.

Gen.22.

ham. And Dauid dyd sweare to be and continue a faythfull freend to Jonathas, and Jonathas dyd sweare to become a faythfull freend vnto Dauid.

Also, GOD once commaunded, that yf a thing were layde to pledge to any man, or lest with hym to keepe, yf the same thing were stollen, or lost, that the keeper thereof should be sworne before Judges, that he dyd not conueygh it away, nor vsed any deceite in causyng the same to be conueyed away, by his consent or knowledge. And Saint Paul saith, Hebr. 6. that in all matters of controuersie betweene two persons, where as one sayth, Yea, and the other, Nay, so as no due proofe can be had of ỳ truth, the ende of euery suche controuersie must be an othe, ministred by a Judge. And moreouer, God by the Prophete Jeremie sayth, thou shalt sweare, The Lord liueth, in trueth, in iudgement, in righteousnesse. So that whosoeuer sweareth when he is required of a Judge, let him be sure in his conscience, that his othe haue these three conditions, and he shall neuer neede to be afrayde of periurie.

Fyrst, he that sweareth, may sweare truely, that is, he must (setting a part all fauour and affection to the parties) haue the trueth onely before his eyes, and for loue thereof, say and speake that whiche he knoweth to be trueth, and no further. The seconde is, he that taketh an othe, must doo it with iudgement, not rashely, and vnaduisedly, but soberlye, consydering what an othe is. The third is, he that sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which he beareth to the defence of innocencie, to the mayntenyaunce of the trueth,

What condition an othe ought to haue.

The seco.

The third.

trueth, and of the righteousnesse of the matter or cause: al profite, disprofite, all loue and fauour vnto the person for freendship or kinrede laide aparte.

Why we be willed in scripture to sweare by the name of God.

Thus an othe (yf it haue with it these three conditions) is a part of Gods glory, whiche we are bound by his commaundement to geue vnto him. For he wylleth that we shall sweare onely by his name, not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offer sacrifices vnto hym, not for any delyght that he had in them, but to keepe the Jewes from committyng of idolatrie: so he commaunding vs to sweare by his holy name, doeth not teache vs that he delighteth in swearyng, but he thereby forbyddeth all men to geue his glorye to any creature in heauen, earth, or water. Hytherto you see, that othes lawfull are commaunded of GOD, vsed of Patriarkes and Prophetes, of Christe hym selfe, and of his Apostle Paul. Therefore Christian people must thinke lawfull othes both godly and necessarie. For by lawfull promise and couenantes confyrmed by othes, princes and theyr countreyes are confyrmed in common tranquilitie and peace. By holy promises, with callyng the name of God to witnesse, we be made lively members of Christe, when we professe his religion, receyuing the Sacrament of Baptisme. By lyke holy promise, the Sacrament of Matrimonie knitteth man & wyfe in perpetuall loue, that they desyre not to be separated for any displeasure or aduersitie that shall after happen. By lawfull othes, whiche kynges, Princes, Judges, and Magistrates doo sweare,

Esai. 42. Psal. 15.

Commodities had by lawfull othes made and obserued.

common

common lawes are kept inuiolate; Iuſtice is indifferently miniſtred, harmeleſſe perſons, fatherles chyldren, wydowes, and poore men, are defended from murderers, oppreſſours, and theeues, that they ſuffer no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good order is kept continually in all comminalties, as Boroughes, Cities, Townes, & Villages. And by lawful othes, malefactors are ſearched out, wrong doers are puniſhed, & they which ſuſteyne wrong, are reſtored to theyr ryght. Therefore lawful ſwearyng can not be euill, whiche bringeth vnto vs ſo many godly, good, and neceſſarie commodities. Wherefore, when Chriſte ſo earneſtly forbad ſwearyng, it may not ſo be vnderſtanded, as though he dyd forbid all maner of othes: but he forbiddeth all vaine ſwearing and forſwearing both by God and by his creatures, as the common vſe of ſwearyng in buying, ſellyng, & in our dayly communication, to the intent euery Chriſtian mans woord ſhoulde be as wel regarded in ſuch matters, as yf he ſhould confyrme his communication with an othe. For euery Chriſtian mans woorde (ſayth S. Hicrome) ſhould be ſo true, that it ſhoulde be regarded as an oth. And Chryſoſtome witneſſyng the ſame, ſaith, It is not conuenient to ſweare: for what needeth vs to ſweare, when it is not lawfull for one of vs to make a lye vnto an other? Peraduenture ſome wyll ſay, I am compelled to ſweare, for els men that do commune with me, or do buy and ſell with me, wyll not beleeue me. To this anſweareth S. Chryſoſtome, that he that thus ſayeth, ſheweth him

Vain ſwearyng is forbidden.

An obiection.

An anſwere.

hym selfe to be an vniust and a deceiptefull person: for yf he were a trustie man, and his deedes taken to agree with his woordes, he shoulde not neede to sweare at all. For he that vseth trueth & playnnesse in his bargaynyng and communication, he shall haue no nede by such vaine swearing, to bring him selfe in credence with his neyghbours, nor his neyghbours wyll not mistrust his sayinges. And yf his credence be so muche loste in deede, that he thynketh no man wyll beleeue hym without he sweare, then he may well thynke his credence is cleane gone. For trueth it is (as Theophilactus writeth) that no man is lesse trusted, then he that vseth muche to sweare. And almyghtie God by the wyse man saith, That man which sweareth much shalbe full of sinne, and the scourge of God shal not depart from his house. Eccle. 23.

An other obiection. But here some men wil say, for excusing of their many othes in their dayly talke: Why shoulde I not sweare, when I sweare truely? To suche men *An answere* it may be sayde, that though they sweare truely, yet in swearing often vnaduisedly, for trifles, without necessitie, and when they shoulde not sweare, they be not without fault, but doo take Gods most holy name in vayne. Muche more vngodly and vnwyse men are they, that abuse Gods most holy name, not only in buying and selling of smal thinges dayly in all places, but also in eating, drinking, playing, communyng, and reasonyng. As yf none of these thynges myght be doone, except in dooyng of them, the most holy name of God be commonly vsed and abused, vainely and vnreuerentlye talked

ked of, ſwoꝛne by, and foꝛſwoꝛne, to the breaking of Gods commaundement, and pꝛocurement of his indignation.

The ſeconde part of the Sermon of ſwearyng.

YOu haue ben taught in the fyꝛſte part of this ſermon agaynſt ſwearing & periurie, what great danger it is to vſe ỹ name of God in vaine. And that all kynde of ſwearyng is not vnlawfull, neyther agaynſt Gods commaundement, and that there be thꝛee thynges requyꝛed in a lawful othe. Fiꝛſt, that it be made foꝛ the maintenance of the trueth. Seconde, that it be made with iudgement, not raſhely and vnaduiſedly. Thiꝛdly, foꝛ the zeale and loue of Iuſtice. Ye hearde alſo what commodities commeth of lawful othes, and what daunger commeth of raſhe and vnlawful othes. Now as concerning the reſt of the ſame matter, ye ſhall vnderſtande, that as wel they vſe the name of God in vayne, that by an othe make vnlawfull pꝛomiſes of good and honeſt thynges, and perfourme them not: as they whiche doo pꝛomiſe euyll and vnlawful thynges, and doo perfourme the ſame. Of ſuch men that regarde not their godly pꝛomiſes bounde by an othe, but wittingly and wylfully bꝛeaketh them, we doo reade in holy Scripture two notable punyſhmentes. Fyꝛſt, Ioſue and the people of Iſrael made a league and faythful pꝛomiſe of perpetuall amitie

Lawfull othes and promiſes woulde be better regarded.

Ioſu. 9.

and frendship with the Gabaonites: notwithstandyng afterwarde in the dayes of wycked Saul, many of these Gabaonites were murdered, contrary to the sayde faythful promise made. Wherewith almightie God was sore displeased, that he sent an vniuersall hunger vppon the whole countrey, whiche continued by the space of three yeeres. And God would not withdraw his punishment, vntyl the saide offence was reuenged by the death of. vii. sonnes, or next kinsmen of king Saul.

1. Reg 2. And whereas Zedechias king of Hierusalem, had promised fidelitie to the kyng of Chaldea, afterwarde when Zedechias contrary to his othe and allegiance, dyd rebell agaynst kyng Nabuchodonosor: this Heathen kyng by Gods permission and sufferaunce, inuading the land of Iurie, and besieging the citie of Hierusalem, compelled the sayde kyng Zedechias to flee, and in fleeyng, tooke him prysoner, slue his sonnes before his face, and put out both his eyes: & bindyng him with chaines, led him prysoner miserably into Babylon.

Vnlawfull othes and promises are not to be kept.

Thus doeth God shewe playnely howe much he abhorreth breakers of honest promises bounde by an othe made in his name. And of them that make wicked promises by an othe, and wyll performe the same, we haue example in the Scripture, cheefely of Herode, of the wicked Iewes, and

Mat. 14. of Iepthath. Herode promised by an othe vnto the damosell whiche daunced before hym, to geue vnto her what so euer she woulde aske: when she was instructed before of her wycked mother to aske the head of S. Iohn Baptist. Herode as he

tooke

tooke a wicked othe, so he more wickedly performed the same, and cruelly slue the most holy Prophete. Like wyse dyd the malitious Iewes make an othe, cursyng them selues yt they did eyther eate or drinke, vntill they had slayne S. Paul. And Iephthah when God had geuen to him victorie of the chyldren of Ammon, promised (of a foolishe deuotion) vnto GOD, to offer for a sacrifice vnto him, that person whiche of his owne house should first meete with him after his returne home. By force of whiche fonde and vnaduised othe, he dyd slea his owne and onely daughter, whiche came out of his house with mirth and ioy to welcome him home. Thus the promise whiche he made (most foolishly) to God, against Gods euerlastyng wyll, and the lawe of nature, most cruelly be performed, so committyng agaynst God double offence. Therfore, who so euer maketh any promise, binding him selfe therevnto by an othe: let hym foresee that the thing which he promiseth, be good, honest, and not against the commaundement of God, & that it be in his owne power to performe it iustly. And suche good promises must all men hope euermore assuredly. But yf a man at any time shal, eyther of ignorance, or of malice, promise and sweare to doo any thing whiche is eyther agaynst the lawe of almighty God, or not in his power to performe: let him take it for an vnlawfull and vngodly othe. Acts. 23. Iudg. 11

Nowe something to speake of periurie, to the intent you should know how great and greeuous an offence agaynst God this wylfull periurie is, I wil *Agaynst periurie.*

shew you what it is to take an othe before a Judge
An oth before a Judge. vpon a booke. Fyrst, when they, laying their hands vppon the Gospell booke, doo sweare truely to enquire, and to make a true presentment of thynges wherewith they be charged, and not to let from saying the trueth, & doyng truely, for fauour, loue, dread, or malice of any person, as God may helpe them, and the holy contentes of that booke: They must consyder, that in that booke is conteyned Gods euerlasting trueth, his most holy and eternall woorde, whereby we haue forgeuenesse of our sinnes, and be made inheritours of heauen, to liue for euer with Gods angels and his saintes, in ioye and gladnesse. In the Gospell booke is conteyned also Gods terrible threates to obstinate synners, that wyl not amende theyr liues, nor beleeue the trueth of God his holy woorde, and the euerlasting payne prepared in hell for Idolaters, Hypocrites, for false and vaine swearers, for periured men, for false witnesse beaters, for false condemners of innocent and gyltlesse men, and for them whiche for fauour hyde the crymes of euyll dooers, that they shoulde not be punished. So that who so euer wylfully forswereth them selfe vpon Christes holy Euangelie, they vtterly forsake Gods mercie, goodnesse, & trueth, the merites of our sauiour Christes natiuitie, lyfe, passion, death, resurrection, and ascention, they refuse the forgeuenesse of sinnes, promised to all penitent sinners, the ioyes of heauen, the company with Angels and Saintes for euer. All which benefites and comfortes, are promised vnto true Christian persons in the Gospell.

And they, ſo being forſworne vpon the Goſpel, doo betake them ſelues to the deuylles ſeruice, the maiſter of all lyes, falſhood, deceite, and periurie, prouokyng the great indignation and curſe of God agaynſt them in this lyfe, and the terrible wrath and iudgement of our ſauiour Chriſt, at the great day of the laſt iudgement, when he ſhal iuſtly iudge both the quicke and the dead, accordyng to theyr workes. For who ſo euer forſaketh the trueth, for loue or diſpleaſure of any man, or for lucre and profite to him ſelfe, doeth forſake Chriſte, and with Judas betray him. And although ſuche periured mens falſhood be nowe kept ſecrete, yet it ſhall be opened at the laſt day, when the ſecretes of al mens hartes ſhalbe manifeſt to al the worlde. And then the trueth ſhal appeare, and accuſe them: and their owne conſcience, with all the bleſſed companie of heauen, ſhall beare witneſſe truely agaynſt them. And Chriſt the ryghteous Judge, ſhall then iuſtly condemne them to euerlaſtyng ſhame and death. This ſynne of periurie, almightie God by the prophete Malachie doeth threaten to punyſhe ſore, ſaying vnto the Jewes, I wyl come to you in iudgement, and I wyll be a ſwyft witneſſe and a ſharpe iudge vpon ſorcerers, adulterers, and periured perſons. Whiche thyng to the prophete Zacharie God declareth in a viſion, wherein the prophete ſawe a booke fleeyng, which was twenty cubites long, and ten cubites brode, GOD ſaying then vnto hym, This is the curſe that ſhall goe forth vppon the face of the earth, for falſhood, falſe ſwearyng, and periurie. And this curſe ſhall

Though periurie doo eſcape here vneſpied and vnpuniſhed, it ſhal not doo ſo euer.

Mala. 3.

Zacha. 5.

enter into the house of the false man, and into the house of the periured man, and it shall remayne in the middest of his house, and consume him, the timber and stones of his house. Thus you see howe much God doeth hate periurie, and what punyshment GOD hath prepared for false swearers, and periured persons.

Thus you haue heard, howe and in what causes it is lawfull for a Christian man to sweare: ye haue hearde what properties and conditions a lawfull othe must haue, and also howe suche lawful othes are both godly & necessarie to be obserued: ye haue hearde, that it is not lawfull to sweare vaynely, (that is) other wayes then in suche causes, and after suche sort as is declared. And finally, ye haue hearde howe damnable a thing it is, eyther to forswear our selues, or to keepe an vnlawfull and an vnaduised othe. Where fore let vs earnestly call for grace, that al vayne swearyng and periurie set apart, we may onely vse suche othes as be lawful and godly, and that we may truely without all fraude keepe the same, accordyng to Gods wyl & pleasure. To whom with the sonne and the holy ghost, be all honour and glory.

Amen.

A Ser-

Of our goeing from God, the wyse man sayth, that pryde was the fyrst begynning: for by it mans hart was turned from God his maker. For pryde (saith he) is ỹ fountayne of all synne: he that hath it, shalbe ful of cursinges, and at the ende it shal ouerthrowe him: and as by pryde and sinne we goe from God, so shal God & all goodnesse with him goe from vs. Eccl. 10.

And the prophet Ozee doeth playnely affyrme, that they whiche goe away styll from God by vitious lyuyng, and yet woulde goe about to pacifie him otherwise by sacrifice, and entertayne him thereby, they labour in vayne. For, notwithstandyng all their sacrifice, yet he goeth styll away from them. For so much (sayth the prophet) as they doo not apply their mindes to returne to God, although they goe about with whole flockes and heardes to seeke the Lorde, yet they shal not fynde hym: for he is gone away from them. Ozee. 5.

But as touchyng our turnyng to God, or from God, you shall understande, that it may be done dyuers wayes. Sometymes directly by Idolatrie, as Israel and Iuda then dyd: sometimes men go from God by lacke of faith, and mistrustyng of God, whereof Esai speaketh in this wyse, Woe to them that goe downe into Egypt to seeke for helpe, trustyng in horses, and hauyng confidence in the number of chariotes, and puissaunce or power of horsemen: They haue no confidence in the holy God of Israel, nor seeke for the Lorde. Esai. 31.

But

But what foloweth? The Lord shal let his hande fall vpon them, and downe shall come both the helper, and he that is holpen: they shalbe destroied altogeather. Sometime men goe from God by the neglecting of his commaundementes concerning their neighbours, which commaundeth them to expresse hartie loue towardes euery man,
Zach. 7. as Zacharie sayde vnto the people in Gods behalfe, Geue true iudgement, shewe mercie and compassion euery one to his brother, imagine no deceite towardes wydowes, or chyldren fatherlesse and motherlesse, towardes stranger, or the poore, let no man forge euyl in his hart agaynst his brother. But these thinges they passed not of, they turned their backes, and went their way, they stopped their eares that they might not heare, they hardened their hartes as an Adamant stone, that they might not listen to the lawe, and the wordes that the Lorde had sent through his holy spirite, by his auncient prophetes. Wherefore the Lorde shewed his great indignation vpon them. It came
Iere. 7. to passe (sayth the prophete) euen as I tolde them: as they woulde not heare, so when they cryed, they were not hearde, but were scattered into all kyngdomes which they neuer knewe, and their lande was made desolate. And to be short, all they that may not abyde the woord of God, but folowing the perswasions & stubburnnes of their owne hartes, goe backward, and not forward (as it is sayd in Je-
Iere. 7. remie) They goe and turne away from God. In so much that Origen sayth, He that with mynd, with studie, with dedes, with thought, and care applieth

and

and geueth him selfe to Gods woord, and thinketh vpon his lawes day and nyght, geueth him selfe wholy to God, and in his preceptes and commaundementes is exercised: this is he that is turned to God. And on thother part he sayth, Who so euer is occupied with fables and tales when the woord of God is rehearsed, he is turned from God. Who so euer in time of reading Gods woord, is carefull in his mind of worldly businesse, of money, or of lucre, he is turned from God: who so euer is entangled with the cares of possessions, filled with couetousnesse of riches, who so euer studieth for ỹ glory and honour of this worlde, he is turned from God. So that after his mind, who so euer hath not a speciall mind to that thing that is commaunded or taught of God, he that dooth not listen vnto it, embrace, and print it in his hart, to thintent that he may duely fashion his lyfe thereafter, he is plainely turned from God, although he doo other thinges of his owne deuotion and mind, which to him seeme better, and more to Gods honour. Whiche thing to be true, we be taught and admonished in the holy scripture by the example of king Saul, who being commaunded of God by Samuel, that he shoulde kyll all the Amalekites, and destroy them clearely with their goodes and cattell: yet he, being moued partly with pitie, and partly (as he thought) with deuotion vnto God, saued Agag the king, & all the cheefe of their cattell, therewith to make sacrifyce vnto God. Wherewithal god being displeased hiely, sayde vnto the prophete Samuel, I repent that euer I made Saul kyng, for he hath forsaken me, and

1. Re. 15.

and not folowed my wordes, & so he commaunded Samuel to shewe him, and when Samuel asked wherefore (contrary to Gods woorde) he had saued the cattel, he excused the matter, partly by feare, saying, he durst doo none other, for that the people would haue it so, partly, for that they were goodly beastes, he thought God would be content, seeyng it was done of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuel reproouing all such intentes and deuotions (seeme they neuer so muche to Gods honour, yf they stand not with his word, wherby we may be assured of his pleasure) saide in this wyse, Would God haue sacrifices and offeringes? Or rather that his woorde shoulde be obeyed? To obey him, is better then offeringes, and to lysten to him, is better then to offer the fat of Rammes: yea, to repugne agaynst his boyce is as euyll as the sinne of soothsaying: and not to agree to it, is like abominable Idolatrie. And nowe for asmuche as thou hast cast awaye the woorde of the Lorde, he hath cast awaye thee, that thou shouldest not be kyng.

The turnyng of God from man.

By all these examples of holy scripture, we may know we, that as we forsake God, so shall he euer forsake vs. And what miserable state dooth consequently and necessarily folowe therevpon, a man may easyly consyder by the terrible threatnynges of God. And although he consyder not all the sayde miserie to the vttermost, being so great that it passeth any mans capasitie in this lyfe sufficiently to consyder the same: yet he shall soone perceiue so much

muche thereof, that if his hart be not more then stonie, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembraunce. First the displeasure of God towardes vs, is commonly expressed in the Scripture by these two thynges: by shewyng his fearefull countenance vpon vs, and by turning his face, or hyding it from vs. By shewing his dreadful countenance, is signified his great wrath: but by turnyng his face or hiding thereof, is many tymes more signified, that is to say, that he clearely forsaketh vs, and geueth vs ouer. The which significations be taken of the properties of mens maners. For men towardes them whom they fauour commonly, beare a good, a chearefull, and a louyng countenaunce: so that by the face or countenaunce of a man, it doeth commonly appeare what will or mynde he beareth towardes other. So when God doeth shewe his dreadful countenaunce towardes vs, that is to say, doeth sende dreadful plagues of swoorde, famine, or pestilence vpon vs, it appeareth that he is greatly wroth with vs. But when he withdraweth from vs his woorde, the ryght doctrine of Christ, his gratious assistaunce and ayde (which is euer ioyned to his word) and leaueth vs to our owne wit, our owne will and strength: he declareth then, that he begynneth to forsake vs. For whereas GOD hath shewed to al them that truely beleeue his Gospel, his face of mercie in Iesus Christ, which doeth so lighten their hartes, that they (yf they beholde it as they ought to doo) be transfourmed to his Image, be made partakers

of

of the heauenly lyght, and of his holy spirite, and be fashioned to him in all goodnesse requisite to the chyldren of God: so, if they after doo neglect the same, if they be vnthankful vnto hym, if they order not theyr lyues according to his example and doctrine, and to the setting foorth of his glorie, he wyll take away from them his kingdome, his holy worde, whereby he should raigne in them, because they bryng not foorth the fruite thereof that he looketh for. Neuertheless, he is so mercifull, and of so long sufferaunce, that he doeth not shewe vpon vs that great wrath sodainly. But when we begin to shrincke from his worde, not beleeuing it, or not expressing it in our liuinges: fyrst he doeth send his messengers, the true preachers of his worde, to admonishe and warne vs of our duetie: that as he for his part, for the great loue he bare vnto vs, delyuered his owne sonne to suffer death, that we by his death might be deliuered from death, and be restored to the lyfe euerlasting, euermore to dwell with him, and to be partakers and inheritours with him, of his euerlasting glory and kingdome of heauen: so againe, that we for our partes should walke in a godly lyfe, as becommeth his chyldren to doo. And if this wyl not serue, but styll we remayne disobedient to his woorde and wyl, not knowyng him, not louing him, not fearing him, not putting our whole trust and confidence in him: and on the other syde, to our neighbours behauing our selues vncharitably, by disdaine, enuie, malice, or by committing murder, robbery, adultry, gluttony, deceit, lying, swearing, or other like detestable woorkes,

and

and vngodly behauiour: then he threatneth vs by terrible comminations, swearyng in great anger, that who so euer doth these workes, shall neuer enter into his rest, which is the kyngdome of heauen. Hebr. 4. Psal. 25.

The .ii. part of the sermon of fallyng from God.

IN the former part of this sermon, ye haue learned howe many maner of wayes men fall from GOD: some by idolatrie, some for lacke of fayth, some by the neglectyng of their neyghbours, some by not hearyng of Gods woorde, some by the pleasure they take in the vanities of worldly thynges. Ye haue also learned in what miserie that man is, whiche is gone from God: and howe that God yet of his infinite goodnesse to cal againe man from that his miserie, vseth fyrste gentle admonicions by his preachers, after he layeth on terrible threatnynges. Nowe yf this gentle monition and threatning togeather do not serue, then God wyl shewe his terrible countenaunce vpon vs, he wyll powre intollerable plagues vpon our heades, and after he wyl take away from vs all his ayde and assistaunce, wherewith before he dyd defende vs from all suche maner of calamitie. As the Euangelical prophete Esai agreeing with Christes parable, doth teache vs, saying, That GOD had made a goodly vineyard for his beloued chyldren: he hedged it, he walled it rounde about, Esai. 5. Mat. 21.

about, he planted it with chosen vines, and made a Turret in the middes thereof, and therein also a wine presse. And when he looked that it shoulde bryng him foorth good grapes, it brought foorth wylde grapes: and after it foloweth, Now shall I shewe you (sayth God) what I wyll doo with my vineyard: I wyll plucke downe the hedges, that it may perishe: I wyll breake downe the walles, that it may be troden vnder foode: I wyll let it lye waste, it shall not be cut, it shall not be digged, but bryers and thornes shall ouergrowe it, and I shal commaunde the cloudes that they shall no more rayne vpon it.

By these threatnynges we are monished and warned, that if we which are the chosen vineyard of God, bryng not foorth good grapes, that is to say, good woorkes that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to cal vpon vs for them, but rather bring foorth wild grapes, that is to say, sowre woorkes, vnsweete, vnsauery, and vnfruitefull: then wyl he plucke away al defence, and suffer greeuous plagues of famine and battell, dearth, & death to light vpon vs. Finally, yf these doo not yet serue, he wyll let vs lye waste, he wyl geue vs ouer, he wyll turne away from vs, he wyll dygge and delue no more about vs, he wyll let vs alone, and suffer vs to bring foorth euen such fruit as we wil, to bryng foorth brambles, bryers, and thornes, all naughtinesse, all vice, and that so abundantly, that they shall cleane ouergrowe vs, choke, strangle, and vtterly destroye vs. But they that in this

worlde, liue not after GOD, but after their owne carnall libertie) perceiue not this great wrath of God towardes them, that he wyll not digge, nor delue any more about them, that he dooth let them alone euen to them selues. But they take this for a great benefite of God, to haue all their owne libertie: and so they liue, as carnall libertie were the true libertie of the Gospell. But God forbyd (good people) that euer we shoulde desyre suche libertie. For although God suffer sometimes the wicked to haue their pleasure in this worlde, yet the ende of vngodly liuyng is at length endlesse destruction. The murmuring Israelites had that they longed for, they had Quayles yenough, yea, tyl they were weery of them. But what was the ende thereof? Their sweete meate had sowre sauce: euen whyles the meate was in their mouthes, the plague of God lighted vpon them, & sodainly they dyed. So, yf we liue vngodly, and God suffereth vs to folowe our owne wylles, to haue our owne delightes and pleasures, & correcteth vs not with some plague: it is no doubt, but he is almost vtterly displeased with vs. And although he be long or he strike, yet many times when he striketh such persons, he striketh them at once, for euer. So that when he dooth not strike vs, when he ceasseth to afflict vs, to punishe or beate vs, & suffereth vs to run headlonges into al vngodlinesse & pleasures of this world that we delite in, without punishment & aduersitie, it is a dreadfull token that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer to our owne selues. As long as a man doth proyne Num. 11

his vines, doeth digge at the rootes, and doeth lay fresshe earth to them, he hath a minde to them, he perceiueth some token of fruitfulnesse that may be recouered in them, but when he wyll bestowe no more such cost and labour about them, then it is a signe that he thinketh they wil neuer be good. And the father, as long as he loueth his childe, he looketh angerly, he correcteth him when he dooth amisse: but when that seruеth not, and vppon that he ceasseth from correction of him, & suffereth hym to doo what he list him selfe, it is a signe that he intendeth to disinherite him, & to cast him away for euer. So surely nothyng shoulde pearse our hart so sore, and put vs in suche horrible feare, as when we knowe in our conscience, that we haue greeuously offended God, and doo so continue, and that yet he stryketh not, but quietly suffereth vs in the noughtinesse that we haue delight in. Then specially it is time to crye, and to crye againe, as Dauid
Psal. 51. dyd: Cast me not away from thy face, and take not away thy holy spirite from me. Lorde turne not a-
Psal. 142 way thy face from me, cast not thy seruaunt away
Psal. 26. in displeasure. Hide not thy face from me, lest I be like vnto them that goe downe to hell. The which lamentable prayers of him, as they doo certifie vs what horrible danger they be in, from whom God turneth his face (for the time, and as long as he so doeth:) so should they moue and stirre vs to crye vppon GOD with all our hart, that we may not be brought into that state, whiche doubtlesse is so sorowful, so miserable, and so dreadfull, as no tongue can sufficiently expresse, nor any hart can thynke.

For

For what deadly greefe may a man suppose it is to be vnder the wrath of God, to be forsaken of hym, to haue his holy spirite the author of all goodnes to be taken from him, to be brought to so vyle a condition, that he shalbe left meete for no better purpose, then to be for euer condemned to hel? For not onely such places of Dauid doo shewe, that vpon the turning of gods face from any persons, they shalbe left bare from all goodnesse, & far from hope of remedie: but also the place rehearsed last before of Esai, doth meane the same, which sheweth, that God at length doeth so forsake his vnfruitful vineyard, that he wyl not onely suffer it to bring foorth weedes, bryers, and thornes, but also further to punishe the vnfruitefulnesse of it. He sayth he wyll not cut it, he wyl not delue it, & he wyl commaund the cloudes that they shal not raine vpon it: wherby is signified ỹ teaching of his holy woord, which S. Paul, after a like maner, expressed by plantyng and wateryng, meanyng that he wyll take that away from them, so that they shalbe no longer of his kyngdome, they shalbe no longer gouerned by his holy spirite, they shalbe put from the grace and benefites that they had, and euer might haue enioyed through Christe, they shalbe depriued of the heauenly lyght, and lyfe which they had in Christ, whyles they abode in hym: they shalbe (as they were once) as men without God in this worlde, or rather in worse takyng. And to be short, they shalbe geuen into the power of the deuyll, which beareth the rule in all them that be cast away from God, as he dyd in Saul and Judas, and generally

1. Reg. 15. in al ſuch, as woorke after theyr owne wylles, the chyldren of miſtruſt and vnbeleefe. Let vs beware therefore (good Chriſtian people) leſt that we, reiecting or caſting away Gods word (by the which we obteyne and reteyne true fayth in God) be not at length caſt of ſo farre, that we become as the chyldren of vnbeleefe, which be of two ſortes, farre dyuers, yea, almoſt cleane contrary, and yet both be very farre from returning to God. The one ſort, onely weighing their ſinful and deteſtable lyuing, with the right iudgement and ſtraytneſſe of Gods ryghteouſneſſe, be ſo without counſayle, and be ſo comfortleſſe (as they al muſt needes be from whom the ſpirit of counſel and comfort is gone) that they wyl not be perſwaded in their hartes, but that eyther God can not, or els that he wyl not take them agayne to his fauour & mercie. The other, hearyng the louing and large promiſes of Gods mercie, and ſo not conceiuing a right fayth thereof, make thoſe promiſes larger then euer God dyd, truſting, that although they continue in theyr ſynfull and deteſtable lyuing neuer ſo long, yet that GOD at the
Ezec. 18. and. 33. ende of their life, wyl ſhewe his mercie vpon them, and that then they wyll returne. And both theſe two ſortes of men be in a damnable ſtate, and yet neuertheleſſe, God (who wylleth not the death of the wicked) hath ſhewed meanes, wherby both the
Againſt deſperation ſame (if they take heede in ſeaſon) may eſcape. The fyrſte, as they doo dread Gods ryghtfull iuſtice in puniſhing ſynners (whereby they ſhoulde be diſmaied, & ſhould diſpayre in deede, as touching any hope that may be in them ſelues) ſo if they woulde con-

constantly or stedfastly beleeue, that Gods mercie is the remedy appoynted against such dispayre and distrust, not only for them, but generally for al that be sory and truely repentaunt, and wyll therewithall sticke to Gods mercie, they may be sure they shall obteyne mercie, and enter into the porte or hauen of sauegard, into the whiche who so euer doth come, be they before tyme neuer so wicked, they shalbe out of danger of euerlasting damnation, as God by Ezechiel sayth, What tyme so euer the sinner doth returne, and take earnest and true repentaunce, I wyll forget all his wickednesse. Ezec. 33.

The other, as they be redy to beleeue Gods promises, so they should be as redy to beleeue the threatenynges of GOD: as well they shoulde beleeue the lawe, as the Gospel: as wel that there is an hel and euerlasting fyre, as that there is an heauen, and euerlasting ioy: as well they shoulde beleeue damnation to be threatned to the wicked and euyll dooers, as saluation to be promised to the faythfull in woorde and woorkes: as wel they should beleue God to be true in the one, as in the other. And the sinners that continue in their wicked liuing, ought to thinke, that the promises of Gods mercie and the Gospel, parteyne not vnto them beyng in that state, but onely the lawe, and those Scriptures whiche conteyne the wrath and indignation of God, and his threatnynges, whiche shoulde certifye them, that as they doo ouer boldly presume of Gods mercie, and liue dissolutely: so doeth God stil more & more withdrawe his mercie from them, and he is so prouoked thereby to wrath at length, *Against presumption.*

that he destroyeth such presumers many tymes so-
1. Thes. 5 daynely. For of such Saint Paul sayd thus, when they shall say it is peace, there is no danger, then shal sodayne destruction come vppon them. Let vs beware therfore of such noughty boldnes to sinne: for God, whiche hath promised his mercie to them that be truely repentaunt (although it be at the latter ende) hath not promised to the presumptious sinner, eyther that he shall haue long lyfe, or that he shall haue true repentaunce at the last end. But for that purpose hath he made euery mans death vncertayne, that he shoulde not put his hope in the end, and in the meane season (to Gods hygh displeasure) liue vngodly. Wherfore, let vs folowe the counsayle of the wyse man, let vs make no tarrying to turne vnto the Lorde: let vs not put of from day to day, for sodaynely shal his wrath come, and in time of vengeaunce he wyll destroy the wicked. Let vs therefore turne betymes, and when we turne, let vs pray to GOD, as Osee teacheth,
Osee. 14 saying, Forgeue all our sinnes, receyue vs gratiously. And if we turne to him with an humble and a very penitent hart, he wyll receyue vs to his fauour and grace for his holy names sake, for his promise sake, for his trueth and mercies sake, promised to al faythfull beleeuers in Iesus Christ his only natural sonne: to whom the onely Sauiour of the world, with the father & the holy ghost, be al honour, glory, and power, world without end. Amen.

An

the feare of death.

IT is not to be marueiled that worldly men doo feare to dye: For death depriueth them of all worldly honours, richesse, and possessions, in the fruition whereof, the worldly man counteth hymselfe happie, so long as he may enioy them at his owne pleasure: and otherwyse, yf he be dispossessed of the same, without hope of recouerie, then he can none otherwyse thynke of hymselfe, but that he is vnhappie, because he hath lost his worldly ioy and pleasure. Alas thynketh this carnall man, shall I nowe depart for euer from all my honours, all my treasure, from my Countrey, freendes, richesse, possessions, and worldly pleasures, whiche are my ioy and hartes delyght? Alas that euer that day shall come, when al these I must byd farewel at once, and neuer to enioy any of them after. Wherefore it is not without great cause spoken of the wyse man, O death, how bitter and sowre is the remembraunce of thee, to a man that lyueth in peace and prosperitie in his substaunce, to a man lyuyng at ease, leadyng his lyfe after his owne mynde without trouble, and is therewithal wel pampered and fedde? There be other men, whom this world doeth not so greatly laugh vpon, but rather vexe and oppresse with pouertie, sickmesse, or some other aduersitie, yet they doo feare death, partly because the fleshe abhorreth naturally his owne sorowful dissolution, whiche Eccl. 41.

death doeth threaten vnto them, and partly by reason of sicknesses and paynefull diseases, whiche be most strong pangues and agonies in the flesh, and vse commonly to come to sycke men before death, or at the least accompanie death, when so euer it commeth.

Although these two causes seeme great & waighty to a worldly man, whereupon he is mooued to feare death, yet there is another cause muche greater then any of these afore rehearsed, for whiche in deede he hath iust cause to feare death, and that is, the state and condition whereunto at the last ende death bryngeth all them that haue their hartes fixed vpon this worlde, without repentaunce and amendement: This state and condition is called the seconde death, whiche vnto all suche shall ensue after this bodily death. And this is that death, which in deede ought to be dread and feared: for it is an euerlasting losse without remedy of the grace and fauour of God, & of euerlastyng ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation both of body and soule (without eyther appellation, or hope of redemption) vnto euerlasting paynes in hell. Vnto this state death sent the vnmerciful and the vngodly riche man (that Luke speaketh of in his Gospel) who lyuing in all wealth and pleasure in this worlde, and cherishyng him selfe dayly with daintie fare, and gorgeous apparel, despysed poore Lazarus that lay pitifully at his gate, miserably plagued, and ful of sores, and also greeuously pyned with hunger. Both these

Luke. 16

two

two were arreſted of death, whiche ſent Lazarus the poore miſerable man by angelles anone vnto Abrahams bolome, a place of reſt, pleaſure, and conſolation: but the vnmercifull riche man deſſended downe into hel, and beyng in tormentes, he cryed for comfort, complayning of the intollerable payne that he ſuffered in that flame of fyre, but it was to late. So vnto this place bodily death ſendeth all them that in this world haue theyr ioy and felicitie, al them that in this worlde be vnfaythful vnto God, & vncharitable vnto their neighbours, ſo dying without repentaunce and hope of Gods mercie. Wherefore it is no marueyle, that the worldly man feareth death, for he hath much more cauſe ſo to doo, then he hym ſelfe doeth conſyder. Thus we ſee three cauſe why worldly men feare death. One, becauſe they ſhall looſe thereby theyr worldly honours, richeſſe, poſſeſſions, and al theyr hartes deſyres: Another, becauſe of the paynefull diſeaſes and bitter pangues, whiche commonly men ſuffer, eyther before, or at the tyme of death: but the cheefe cauſe aboue all other, is the dread of the miſerable ſtate of eternal damnation both of body and ſoule, which they feare ſhal folowe, after their departing from the worldly pleaſures of this preſent lyfe. *The firſt.* *Seconde.* *Thyrde.*

For theſe cauſes be all mortall men, (whiche be geuen to the loue of this worlde) both in feare, and ſtate of death, through ſinne (as the holy Apoſtle ſayth) ſo long as they lyue here in this world. But (euerlaſtyng thankes be to almightie GOD for euer) there is neuer one of all theſe cauſes, no nor Heb. 10.

yet

yet they altogeather, that can make a true Christi-
1.Cor.3. an man afrayde to dye (whiche is the very member of Christ, the temple of the holy ghost, the sonne of GOD, and the very inheritour of the euerlasting kyngdome of heauen:) but playnely contrarie, he conceyueth great and many causes vndoubtedly grounded vpon the infallible & euerlastyng trueth of the woorde of God, whiche mooueth hym not onely to put away the feare of bodily death, but also for the manifolde benefites and singuler commodities, whiche ensue vnto euery faythfull person by reason of the same, to wyshe, desyre, & long hartily for it. For death shalbe to him no death at al, but a very deliueraunce from death, from all paynes, cares, and sorowes, miseries, and wretchednesse of this worlde, and the very entrie into rest, and a beginning of euerlasting ioy, a tastyng of heauenly pleasures, so great, that neyther tongue is able to expresse, neyther eye to see, nor eare to heare them: no, nor any earthly mans hart to conceyue them. So exceeding great benefites they be, whiche GOD our heauenly father by his meere mercie, and for the loue of his sonne Iesus Christ, hath layde vp in store, and prepared for them that humbly submit them selues to Gods wyl, and euermore vnfaignedly loue him from the bottome of their hartes. And we ought to beleeue that death being slaine by Christ, can not kepe any man, that stedfastly trusteth in Christ, vnder his perpetual tyrannie and subiection: but that he shall ryse from death agayne vnto glory at the last day, appoynted by almightie God, lyke as Christ

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our head dyd ryſe agayne, accordyng to Gods appoyntment, the thirde day. For Saint Auguſtine ſayth, The head goyng before, the members muſt to folowe and come after. And Saint Paul ſayth, If Chriſte be ryſen from the dead, we ſhall ryſe alſo from the ſame. And to comfort all Chriſtian perſons herein, holy Scripture calleth this bodily death a ſleepe, wherein mans ſenſes be (as it were) taken from hym for a ſeaſon, and yet when he awaketh, he is more freſhe then he was when he went to bed. So, although we haue our ſoules ſeparated from our bodyes for a ſeaſon, yet at the generall reſurrection we ſhalbe more freſhe, beautifull, and perfect then we be nowe. For nowe we be mortall, then we ſhall be immortall: nowe infect with diuers infyrmities, then clearely voyde of all immortall infyrmities: nowe we be ſubiect to all carnall deſyres, then we ſhalbe all ſpirituall, deſyring nothyng but Gods glory, and thynges eternall. Thus is this bodyly death, a doore or enteryng vnto lyfe, and therefore not ſo muche dreadfull (yf it be rightly conſydered) as it is comfortable, not a miſcheefe, but a remedie for all miſcheefe, no enimie, but a freende, not a cruell tyraunt, but a gentle guyde, leadyng vs, not to mortalitie, but to immortalitie, not to ſorowe and payne, but to ioy and pleaſure, and that to endure for euer, yf it be thankfully taken and accepted as Gods meſſenger, and patiently borne of vs for Chriſtes loue, that ſuffered moſt paynefull death for our loue, to redeeme vs from death eternall. Accordyng hereunto, Saynt Paul ſayth, Rom. 4.

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Rom,4. our lyfe is hid with Christe in God: but when our lyfe shall appeare, then shall we also appeare with him in glory. Why then shall we feare to dye? considering the manifolde and comfortable promises of the Gospel, and of holy scriptures. God the father hath geuen vs euerlastyng lyfe (sayth Saint
Iohn. 6. John) and this lyfe is in his sonne. He that hath the sonne, hath lyfe, & he that hath not the sonne,
Iohn. 6. hath not lyfe. And this I wryte (sayth S. John) to you that beleue in the name of the sonne of god, that you may knowe that you haue euerlastyng life, and that you doo beleeue vpon the name of the
Iohn. 6. sonne of God. And our Sauiour Christe sayth, He that beleeueth in me, hath lyfe euerlastyng, and I wyll rayse him from death to lyfe at the last day:
1. Cor. 1 S. Paul also sayth, that Christe is ordeyned and made of GOD our ryghteousnesse, our holynesse and redemption, to the intent that he whiche wyll glory, should glory in the Lorde. S. Paul dyd contemne and set little by al other thinges, esteemyng them as doung, whiche before he had in very great price, that he might be founde in Christe, to haue euerlasting lyfe, true holynesse, ryghteousnesse,
Colos.3. and redemption. Finally, Saint Paul maketh a playne argument in this wyse: If our heauenlye father woulde not spare his owne naturall sonne, but dyd geue him to death for vs: howe can it be, that with him he shoulde not geue vs all thinges? Therefore yf we haue Christ, then haue we with him, and by him, all good thinges what so euer we can in our hartes wyshe or desyre, as victorie ouer death, sinne, and hell:

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we haue the fauour of God, peace with hym, holy-neſſe, wyſedome, iuſtice, power, lyfe, and redempti-on, we haue by hym perpetual health, wealth, ioy, and bliſſe euerlaſting.

The ſeconde part of the Sermon of the feare of death.

IT hath ben heretofore ſhewed you, that there be three cauſes wherfore men doo commonly feare death. Fyrſt, the ſorowful departing from worldly goodes and pleaſures. The ſeconde, the feare of the pangues and paines that come with death. Laſt and principall cauſe is, the horrible feare of extreme miſerie, and perpetual damnation in time to come. And yet none of theſe three cauſes troubleth good men, becauſe they ſtay themſelues by true fayth, perfect charitie, and ſure hope of the endleſſe ioy and bliſſe euerlaſting.

All thoſe therefore haue great cauſe to be full of ioy, that be ioyned to Chriſt with true fayth, ſtedfaſt hope, and perfect charitie, and not to feare death nor euerlaſting damnation. For death can not depriue them of Jeſus Chriſt, nor any ſynne can condemne them that are graffed ſurely in hym, whiche is theyr onely ioy, treaſure and lyfe. Let vs repent our ſynnes, amende our lyues, truſt in his mercie & ſatisfaction, and death can neyther take hym from vs, nor vs from hym. For then (as Saint Paul ſayth) whether we lyue or dye, we be

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the Lordes owne. And agayne he sayth, Christ did dye, and rose agayne, because he shoulde be Lorde both of the dead and quicke. Then yf we be the Lordes owne when we be dead, it must needes folowe that suche temporall death, not onely can not harme vs, but also that it shal much be to our profite, and ioyne vs vnto GOD more perfectly. And thereof the Christian hart may surely be certified by the infallible or vndeceyueable trueth of holy
Hebr. 13. Scripture. Jt is God (sayth Saint Paul) which hath prepared vs vnto immortalitie, and the same is he whiche hath geuen vs an earnest of the spirite. Therefore let vs be alwayes of good comfort, for we know that so long as we be in the body, we be (as it were) farre from GOD in a strange countrey, subiect to many perylles, walking without perfect syght and knowledge of almightie God, onely seeing him by faith in holy scriptures. But we haue a courage and desyre rather to be at home with God our Sauiour Christ, farre from the body, where we may beholde his Godhead as he is, face to face, to our euerlastyng comfort. These be Saint Paules woordes in effect, wherby we may perceyue, that the lyfe in this world, is resembled and lykened to a pylgrimage in a strange countrey, farre from GOD, and that death, deliuering vs from our bodies, doeth sende vs straight home into our owne countrey, and maketh vs to dwel presently with GOD for euer, in euerlasting rest and quietnesse. So that to dye, is no losse, but profite and wynning to all true Christian people. What lost the theefe that hanged

vp

on the croſſe with Chriſt, by his bodyly death: yea, Luk. 23.
howe muche dyd he gayne by it? Dyd not our Sa-
uiour ſay vnto hym, This day thou ſhalt be with
me in Paradiſe? And Lazarus that pitifull per- Luk. 16.
ſon, that laye before the ritche mans gate, payned
with ſores, and pined with hunger, dyd not death
highly profite and promote hym, whiche by the
miniſterie of angelles ſent hym vnto Abrahams
boſome, a place of reſt, ioy, and heauenly conſola-
tion? Let vs thinke none other (good Chriſtian
people) but Chriſte hath prepared and made redy
before, the ſame ioy and felicitie for vs, that he pre-
pared for Lazarus and the theefe. Wherefore, let
vs ſticke vnto his ſaluation and gratious redemp-
tion, and beleeue his woorde, ſerue him from our
hartes, loue and obey him, and what ſo euer we
haue done heretofore contrary to his moſte holy
wyll, nowe let vs repent in tyme, and hereafter
ſtudy to correct our lyfe: and doubt not, but we
ſhall finde him as mercifull vnto vs, as he was
eyther to Lazarus, or to the theefe, whoſe exam-
ples are written in holy Scripture, for the com-
forte of them that be ſinners, and ſubiecte to ſo-
rowes, miſeries, and calamities in this worlde,
that they ſhould not diſpayre in Gods mercie, but
euer truſt thereby to haue forgeueneſſe of theyr
ſinnes, and lyfe euerlaſtyng, as Lazarus and the
theefe had. Thus I truſt euery chriſtian man per-
ceyueth by the infallible or vndeceyuable woord of
God, that bodyly death can not harme nor hynder
them that truely beleeue in Chriſte, but contra-
rye ſhall profite and promote the Chriſtian ſoules,

whiche

which beyng truely penitent for theyr offences, depart hence in perfect charitie, and in sure trust, that GOD is merciful to them, forgeuyng their sinnes, for the merites of Jesus Christ his only naturall sonne.

The seconde cause why some doo feare death

The seconde cause why some doo feare death, is sore sickneſſe, and greeuous paines, whiche partly come before death, and partly accompanieth or commeth with death when so euer it commeth: This feare is the feare of the frayle fleshe, and a naturall passion belongyng vnto the nature of a mortall man. But true fayth in Gods promises, and regarde of the paines and panges, whiche Christ vpon the crosse suffered for vs miserable sinners, with consyderation of the ioy & euerlasting lyfe to come in heauen, wyll mitigate and asswage lesse those paynes, and moderate or bryng into a meane this feare, that it shal neuer be able to ouerthrowe the harty desyre and gladnesse that the Christian soule hath to be separated from this corrupt body, that it may come to the gratious presence of our sauiour Jesus Christe. If we beleeue stedfastly the woorde of God, we shall perceiue that such bodyly sickneſſe, pangues of death, or whatsoeuer dolorous pangues we suffer, eyther before or with death, be nothyng els in Christian men, but the rod of our heauenly and louyng father, wherewith he mercifully correcteth vs, eyther to trye and declare the fayth of his patient chyldren, that they may be found laudable, glorious, and honorable in his syght, when Jesus Christe shalbe openly shewed to be the Judge of all the worlde, or els

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to chastice and amende in them what so euer offendeth his fatherly and gratious goodnesse, lest they shoulde perysshe euerlastyngly. And this his correctyng rodde, is common to all them that be truely his. Therefore let vs cast away the burden of sinne that lyeth to heauie in our neckes, and returne vnto GOD by true penaunce and amendement of our lyues, let vs with patience runne this course that is appoynted, sufferyng (for his sake that dyed for our saluation) all sorowes and panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauyng our eyes fyxed and set fast euer vppon the head and captayne of our fayth, Jesus Christe: who (consyderyng the ioye that he shoulde come vnto) cared neyther for the shame nor payne of death, but wyllyngly conformyng and framyng his wyll to his fathers wyll, moste patiently suffered the moste shamefull and paynefull death of the crosse, beyng innocent and harmeleſſe. And now therfore he is exalted in heauen, and euerlastyngly sytteth on the ryght hande of the throne of God the father. Let vs call to our remembraunce therefore the lyfe and ioyes of heauen, that are keapt for all them that patiently doo suffer here with Christe, and consyder that Christe suffered all his paynefull passion by sinners, and for sinners: and then we shall with patience, and the more easyly suffer suche sorowes and paynes, when they come. Let vs not set at lyght the chastisyng of the Lorde, nor grudge at hym, nor fall from hym, when of hym we be corrected: for the Lorde loueth them whom he dooth correcte, and Phili. 2.

beateth euery one whom he taketh to his chylde. What chyld is that (sayth Saint Paul) whom the father loueth, and dooth not chastice? If ye be without Gods correction (whiche all his welbeloued and true chyldren haue) then be you but bastardes, smally regarded of God, and not his true chyldren. Heb.12.

Therfore seing that when we haue in earth our carnall fathers to be our correctours, we doo feare them, and reuerently take theyr correction: shall we not muche more be in subiection to GOD our spirituall father, by whom we shall haue euerlastyng lyfe? And our carnall fathers sometyme correct vs euen as pleaseth them, without cause: but this father iustlye correcteth vs, eyther for our sinne, to the intent we shoulde amende, or for our commoditie and wealth, to make vs thereby partakers of his holynesse. Furthermore, al correction whiche God sendeth vs in this present tyme, seemeth to haue no ioy and comfort, but sorowe and payne, yet it bryngeth with it a taste of Gods mercie and goodnesse, towardes them that be so corrected, and a sure hope of Gods euerlastyng consolation in heauen. If then these sorowes, diseases, and sicknesses, and also death it selfe, be nothyng els but our heauenly fathers rodde, wherby he certifyeth vs of his loue and gratious fauour, whereby he tryeth and purifyeth vs, whereby he geueth vnto vs holynesse, and certifyeth vs that we be his chyldren, and he our mercyfull father: shall not we then with all humilitie, as obedient and louyng chyldren, ioyfully kysse our heauenlye fa-

thers

thers rodde, and euer ſay in our hart, with our ſa-
uiour Jeſus Chriſt, Father, if this anguiſhe and Mat. 25.
ſorowe whiche I feele, and death whiche I ſee ap-
proche may not paſſe, but that thy wyll is that I
muſt ſuffer them, thy wyl be done.

The thyrde part of the Sermon of the feare of death.

IN this Sermon agaynſt the feare of death, two cauſes were decla-
red, which commonly moue worldly men to bé in muche feare to dye, & yet the ſame doo nothyng trouble the faythful and good lyuers when death commeth, but rather geueth them occaſion greatly to reioyce, conſyderyng that they ſhal be deliuered from the ſorowe and miſerie of this worlde, and be brought to the great ioy and felicitie of the lyfe to come. Nowe the thyrde and ſpe-
ciall cauſe why death in deede is to be feared, is the miſerable ſtate of the worldly and vngodly people after theyr death: but this is no cauſe at all, why the godly and faythfull people ſhoulde feare death, but rather contrariwyſe, theyr godly conuerſation in this lyfe, and beleefe in Chriſt, cleauyng continually to his mercies, ſhoulde make them to long ſore after that lyfe, that remayneth for them vndoubtedly after this bodilie death. Of this immortall ſtate, after this tranſitorie lyfe, where we ſhall lyue euermore, in the preſence of God, in ioy, and reſt, after victorie ouer

The thirde cauſe why death is to be feared.

al ſyckneſſe, ſorowes, ſynne, and death: there be many, both playne places of holy Scripture, whyche confyrme the weake conſcience againſt the feare of all ſuche dolours, ſyckneſſes, ſynne, and bodily death, to aſſwage ſuche trembling and vngodly feare, and to encourage vs with comfort and hope of a bleſſed ſtate after this lyfe. Saint
Ephe. 1. Paul wyſheth vnto the Epheſians, that God the father of glorie woulde geue vnto them the ſpirite of wyſedome and reuelation, that the eyes of their hartes might geue lyght to knowe hym, and to perceyue howe great thynges he had called them vnto, and howe riche inheritaunce he hath prepared, after this lyfe, for them that parteyne vnto
Phil. 1. hym. And Saint Paul hym ſelfe declareth the deſyre of his hart, which was, to be diſſolued and looſed from his body, and to be with Chriſt, which (as he ſayd) was much better for hym, although to them it was more neceſſarie that he ſhoulde lyue, which he refuſed not, for their ſakes. Euen like as Saint Martin ſayde, Good Lorde, if I be neceſſarie for thy people to doo good vnto them, I wyll refuſe no labour: but els for myne owne ſelfe, I beſeeche thee to take my ſoule.

Nowe the holy fathers of the olde lawe, and all faythfull and ryghteous men, whyche departed before our Sauiour Chriſtes aſcention into heauen, dyd by death depart from troubles vnto reſt, from the handes of theyr enimies, into the handes of GOD, from ſorowes and ſyckneſſes, vnto
Sapi. 3. ioyfull refreſhyng in Abrahams boſome, a place of all comfort and conſolation, as the Scriptures

doo

do plainely by manifeſt woordes teſtifie. The booke of wyſedome ſayth, that the ryghteous mens ſoules be in the hand of God, and no torment ſhall touche them. They ſeemed to the eyes of fooliſhe men to dye, and their death was counted miſerable, and theyr departyng out of this worlde wretched, but they be in reſt. And an other place ſayth, That the righteous ſhall liue for euer, and Sapi. 4. their reward is with the Lorde, and theyr mindes be with GOD, who is aboue all: therefore they ſhall receiue a glorious kingdome, and a beautifull crowne at the Lordes hande. And in an other place the ſame booke ſayth, The righteous, though he be preuented with ſodayne death, neuerthelesſe he ſhalbe there where he ſhalbe refreſhed. Of Abrahams boſome, Chriſtes woordes be ſo plaine, that a Chriſtian man needeth no more proofe of it. Nowe then, yf this were the ſtate of the holye Fathers and ryghteous men, before the commyng of our Sauiour, and before he was glorifyed: howe muche more then ought all we to haue a ſtedfaſt fayth, and a ſure hope of this bleſſed ſtate and condition, after our death: ſeeyng that our Sauiour nowe hath perfourmed the whole woorke of our redemption, and is gloriouſly aſſended into Heauen, to prepare our dwellyng places with hym, and ſayde vnto his father, Father, I wyll that where I am, my ſeruauntes ſhalbe with Ioh. 17. me. And we knowe, that what ſo euer Chriſt wyll, his father wyll the ſame: wherefore it can not be, but yf we be his faythfull ſeruauntes, our ſoules ſhalbe with him, after our departyng out of this

present lyfe. Saint Steuen when he was stoned to death, euen in the middest of his tormentes, what was his minde most vpon? when he was
Actes.7 full of the holye Ghost (sayth holy Scripture) hauyng his eyes lyfted vp into Heauen, he sawe the glory of GOD, and Jesus standyng on the ryght hande of GOD. The whiche trueth, after he hadde confessed boldely before the enimies of Christe, they drue him out of the Citie, and there they stoned him, who cryed vnto GOD, saying, Lorde Jesu Christe take my spirite. And dooth not our sauiour say plainely in Saint Johns Gospel,
Iohn.9. Verily, verily I say vnto you, He that heareth my word, and beleeueth on him that sent me, hath euerlasting lyfe, & commeth not into iudgement, but shall passe from death to lyfe? Shall we not then thinke that death to be pretious, by ỹ whiche we passe vnto lyfe?

Therefore it is a true saying of the Prophete,
Psal.115. The death of the holy and righteous men, is pretious in the Lordes sight. Holy Simeon, after that he hadde his hartes desyre in seeing our Sauiour, that he euer longed for al his lyfe, he embra-
Luke.4. ced, and tooke him in his armes, and sayde, Nowe Lorde, let me depart in peace, for myne eyes haue beholden that sauiour, whiche thou hast prepared for all nations.

It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Churche sayth in the name of the
Psal.116. ryghteous departed out of this worlde: My soule turne thee to thy rest, for the Lorde hath been good

good to thee, and rewarded thee. And we ſee by holy Scripture, and other auncient hyſtories of Martyrs, that the holy, faythful, and ryghteous, euer ſince Chriſtes aſſention, or goyng vp, in their death dyd not doubt, but that they went to Chriſt in ſpirite, whiche is our lyfe, health, wealth, and ſaluation. Iohn in his holy Reuelation, ſawe an hundred and .xliiii. thouſande virgins and innocentes, of whom he ſayde, These folowe the lambe Ieſu Chriſt where ſo euer he goeth. And ſhortly after in the ſame place he ſayth, I hearde a voyce from heauen, ſaying vnto me, Write, happy & bleſſed are the dead, which dye in the Lord: from hencefoorth (ſurely ſaith the ſpirite) they ſhall reſt from theyr paynes and labours, for theyr woorkes doo folowe them: ſo that then they ſhall reape with ioy and comfort, that whiche they ſowed with labours and paynes. Apo. 14

They that ſowe in the ſpirite, of the ſpitite ſhall reape euerlaſting lyfe. Let vs therefore neuer be weerie of wel dooing, for when the time of reaping or rewarde commeth, we ſhall reape without any weerineſſe euerlaſtyng ioy. Therefore whyle we haue tyme (as ſaint Paul exhorteth vs) let vs doo good to all men, and not lay vp our treaſures in earth, where ruſt and mothes corrupt it, which ruſt (as Saint Iames ſayth) ſhall beare witneſſe agaynſt vs at tiye great day, condemne vs, and ſhall (lyke moſte burnyng fyre) tormente our fleſhe. Let vs beware therefore (as we tender our owne wealth) that we be not in the number of thoſe miſerable, couetous, and wretched men, Gala. 6. Math. 6. Iames. 5.

which saint James biddeth mourne and lament for their greedy geathering, & vngodly keepyng of goodes. Let vs be wyse in tyme, and learne to followe the wyse example of the wycked Stewarde. Let vs so wisely order our goodes and possessions, committed vnto vs here by God for a season, that we may truely heare and obey this commaundement of our Sauiour Christ: I say vnto you (saith he) make you freendes of the wycked Mammon, that they may receyue you into euerlastyng tabernacles, or dwellinges. Riches be called wycked, because the world abuseth them vnto all wyckednes, which are otherwise the good gyftes of God, and the instrumentes whereby Gods seruantes doo truely serue him in vsing of the same. He cõmaunded them not to make them riche freendes, to geat hygh dignities and worldly promotions, to geue great giftes to riche men that haue no neede thereof, but to make them freendes of poore and miserable men, vnto whom, what so euer they geue, Christ taketh it, as geuen to hym selfe. And to these freendes Christ in the Gospel geueth so great honour and preeminence, that he sayth, They shal receyue them that doo good vnto them into euerlastyng houses: not that men shalbe our rewarders for our wel doyng, but that Christ wyll reward vs, and take it to be done vnto hym selfe, what so euer is done to suche freendes.

Luke. 16

Thus making poore wretches our freendes, we make our sauiour Christ our freende, whose members they are: whose miserie, as he taketh for his owne miserie, so their releefe, succour, and helpe,

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he taketh for his ſuccour, releeſe, and helpe, and
will as muche thanke vs and rewarde vs for our
goodnes ſhewed to them, as if he hym ſelfe had re-
ceyued lyke benefite at our handes, as he witnes-
ſeth in the Goſpel, ſaying, What ſo euer ye haue Math. 25
done to any of theſe ſimple perſons, which doo be-
leeue in me, that haue ye done to mee ſelfe. There-
fore let vs diligently foreſee, that our fayth and
hope whiche we haue conceyued in almightie
God, and in our Sauiour Chriſt, ware not faynt,
nor that the loue whiche we beare in hande to
beare to hym, ware not colde: but let vs ſtudy day-
ly and diligently to ſhewe our ſelues to be the
true honourers and louers of God, by keepyng of
his commaundementes, by dooyng of good deedes
vnto our needy neyghbours, releeuyng by all mea-
nes that we can theyr pouertie with our aboun-
daunce and plentie, theyr ignoraunce with our
wyſedome and learning, and comfort theyr weake-
nes with our ſtrength and aucthoritie, callyng all
men backe from euyll dooyng by godly counſayle
and good example, perſeuering ſtyl in wel dooyng,
ſo long as we lyue: ſo ſhall we not neede to feare
death for any of thoſe three cauſes afore mentio-
ned, nor yet for any other cauſe that can be imagi-
ned: but contrarie, conſydering the manifolde ſick-
neſſes, troubles, and ſorowes of this preſent lyfe,
the daungers of this perilous pylgrimage, and
the great encumbraunce whiche our ſpirite hath
by his ſynful fleſhe & frayle body ſubiect to death:
conſydering alſo the manifolde ſorowes, and daun-
gerous deceytes of this worlde on euery ſyde, the

intolle-

intollerable pride, couetousnesse, and lecherie, in tyme of prosperitie, the impatient murmuryng of them that be worldly, in time of aduersitie, whiche ceasse not to withdrawe and pluche vs from God, our sauiour Christ, from our lyfe, wealth, or euerlasting ioy and saluation: consyderyng also the innumerable assaultes of our ghostly enimie the deuyll, with all his fierie dartes of ambition, pryde, lecherie, vayneglory, enuie, malice, detraction, or backbyting, with other his innumerable deceytes, engines, and snares, whereby he goeth busily about to catche all men vnder his dominion, euer lyke a roaryng Lion, by all meanes searchyng whō he may deuoure. The faithful Christian man which consydereth all these miseries, perylles, and incommodities (whereunto he is subiect so long as he here lyueth vppon earth) and on the other part, considereth that blessed and comfortable state of the heauenly lyfe to come, and the sweete condition of them that depart in the Lorde, howe they are deliuered from the continuall encumbraunces of their mortal and synnefull body, from all the malice, crafte, and deceytes of this worlde, from all the assaultes of their ghostly enimie the deuyl, to lyue in peace, rest, and endlesse quietnesse, to lyue in the felowshyp of innumerable angelles, and with the congregation of perfect iust men, as Patriarkes, Prophetes, Martyrs, and Confessours, and finally, vnto the presence of almightie God, and our sauiour Jesus Christ. He that doeth consyder all these thynges, and beleeueth them assuredly, as they are to be beleeued, euen from the

1. Pet. 5.

bottome

bottome of his hart, being eſtabliſhed in God in this true faith, hauing a quiet cõſcience in Chriſte, a fyrme hope, and aſſured truſt in Gods mercie, through the merites of Jeſu Chriſt to obteyne this quietneſſe, reſt, and euerlaſtyng ioy, ſhall not onely be without feare of bodyly death, when it cõmeth, but certaynely (as S. Paul dyd) ſo ſhall he gladly (accordyng to Gods wyl, and when it pleaſeth God to cal him out of this lyfe) greatly deſyre in his hart, that he may be rydde from all theſe occaſions of euill: and lyue euer to Gods pleaſure, in perfect obedience of his wyll; wyth our Sauiour Jeſus Chriſt: to whoſe gratious preſence the Lord of his infinite mercie and grace bring vs, to raigne with him in life euerlaſtyng: to whom with our heauenly father, and the holy ghoſt, be glory in worlds without ende. Amen. Philip. 1

An exhortation concernyng good order, and obedience to Rulers and Magiſtrates.

ALmighty GOD hath created and appoynted all thynges, in Heauen, Earth, and Waters, in a moſte excellent and perfect order. In Heauen he hath appoynted diſtinct and ſeueral orders and ſtates of Archangelles and Angelles. In Earth he hath aſſigned and appoynted Kynges, Princes, wyth

with other gouernours vnder them, in all good and necessarie order. The water aboue is kept, and rayneth downe in due time & season. The Sunne, Moone, Starres, Raynebowe, Thunder, Lyghtnyng, Cloudes, and al birdes of the ayre, doo keepe their order. The Earth, Trees, Seedes, Plantes, Herbes, Corne, Grasse, and all maner of Beastes keepe them selues in their order: all the partes of the whole yeere, as Winter, Summer, Monethes, Nightes and Dayes, continue in their order: all kindes of Fishes in the Sea, Riuers, and Waters, with al Fountaynes, Springes, yea, & Seas them selues keepe theyr comely course & order: and man him selfe also hath all his partes, both within and without, as soule, hart, mind, memorie, vnderstandyng, reason, speache, with all and singuler corporall members of his body, in a profytable, necessarie, and pleasaunt order: euery degree of people in theyr vocation, callyng, and office, hath appoynted to them their duetie and order: some are in hygh degree, some in lowe, some kinges and princes, some inferiours and subiectes, priestes, and lay men, maisters, and seruauntes, fathers, and chyldren, husbandes, and wyues, ryche, and poore, and euery one haue neede of other, so that in all thynges is to be lauded and praysed the goodly order of GOD, without the whiche, no house, no citie, no common wealth can continue and endure, or laste. For where there is no ryght order, there raigneth all abuse, carnall libertie, enormitie, sinne, and Babylonicall confusion. Take away Kynges, Princes, Rulers, Magistrates,

Magiſtrates, Iudges, and ſuche eſtates of Gods order, no man ſhall ride or goe by the high way vnrobbed, no man ſhal ſleepe in his owne houſe or bed vnkylled, no man ſhal keepe his wife, children, and poſſeſſions in quietneſſe, all thynges ſhalbe common, & there muſt needes folowe al miſcheefe, and vtter deſtruction both of ſoules, bodies, goodes, and common wealthes. But bleſſed be God, that we in this Realme of Englande, feele not the horrible calamities, miſeries, and wretchednesſe, which all they vndoubtedly feele and ſuffer that lacke this godly order: and prayſed be God, that we know the great excellent benefite of God ſhewed towardes vs in this behalfe. God hath ſent vs his high gyft, our moſt deare Soueraigne Lady queene Elizabeth, with a godly, wiſe, & honourable counſel, with other ſuperiors and inferiors in a beautiful order, and godly. Wherefore let vs ſubiectes doo our bounden dueties, geuyng hartie thankes to God, and praying for the preſeruation of this godly order. Let vs al obey euen from the bottome of our hartes, al their godly proceedinges, lawes, ſtatutes, proclamations, and iniunctions, with all other godly orders. Let vs conſyder the Scriptures of the holy ghoſt, whiche perſwade and commaunde vs all obediently to be ſubiect, firſt and cheefly to the Queenes Maieſtie, ſupreme gouernour ouer al, and the next to her honourable counſell, and to all other noble men, Magiſtrates, and officers, which by Gods goodneſſe be placed and ordered: for almightie God is the onely auchour and prouider for this forenamed ſtate and

order

order, as it is written of God, in the booke of the
Prou. 8. Prouerbes, Thorow me kings doo raigne, thorow me counsellers make iust lawes, thorowe me doo princes beare rule, and al Judges of the earth execute iudgement, I am louyng to them that loue me. Here let vs marke well, and remember that the hygh power and aucthoritie of kynges, with theyr makyng of lawes, iudgementes, and offices, are the ordinaunces not of man, but of God: and therefore is this woorde (through me) so many tymes repeated. Here is also wel to be considered and remembred, that this good order is appoynted of Gods wysedome, fauour, and loue, especially for them that loue God, & therefore he sayth, I loue
Sapi.6. them that loue me. Also in the booke of Wysedome we may euidenly learne, that a kynges power, aucthoritie, and strength, is a great benefite of GOD, geuen of his great mercie, to the comfort of our great miserie. For thus we reade there spo-
Sapi.6. ken to kynges, Heare O ye kinges, & vnderstande, learne ye that be Judges of the endes of the earth, geue eare ye that rule the multitudes: for the power is geuen you of the Lorde, and the strength from the hyghest. Let vs learne also here by the infallible and vndeceyueable woorde of God, that kinges and other supreme and hygher officers are ordeyned of God, who is most hyghest: and therefore they are here taught diligently to applie and geue them selues to knowledge and wysedome, necessarie for the ordering of Gods people to their gouernaunce committed, or whom to gouerne they are charged of God. And they be here also taught

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by almyghtie God, that they shoulde reknowledge themselues to haue all theyr power and strength not from Rome, but immediately of GOD most hyghest. We reade in the booke of Deuteronomie, that all punishment parteyneth to GOD, by this sentence, Vengeaunce is myne, and I wyll reward. Deut.32. But this sentence we must vnderstande to parteyne also vnto the Magistrates, whiche do exercise Gods roome in iudgement, and punishing by good ad godly lawes here in earth. And the places of Scripture whiche seeme to remoue from among all Christian menne, iudgement, punishment, or kylling, ought to be vnderstande, that no man (of his owne priuate authoritie) maye be iudge ouer other, may punyshe, or may kyll. But we must referre all iudgement to God, to kynges, and rulers, Iudges vnder them, whiche be Gods officers to execute iustice, and by playne wordes of Scripture, haue theyr auctoritie and vse of the swoorde graunted from GOD, as we are taught by Saint Paul, that deare and chosen Apostle of our Sauiour Christe, whom we ought diligently to obey, euen as we woulde obey our Sauiour Christe yf he were present. Thus Saint Paul wryteth to the Romanes, Let euery soule submit Rom.13. hym selfe vnto the auctoritie of the hygher powers, for there is no power but of GOD. The powers that be, be ordeyned of God. Whosoeuer therefore withstandeth the power, withstandeth the ordinance of God: but they ỹ resist, or are agaynst it, shall receiue to them selues damnation. For rulers are not fearefull to them that do good, but to them

that

that doo euyll. Wylt thou be without feare of that power? Doo wel then, and so shalt thou be prayſed of the ſame, for he is the miniſter of GOD for thy wealth. But and yf thou doo that whyche is euyll, then feare, for he beareth not the ſwoorde for nought, for he is the miniſter of God, to take vengeaunce on hym that dooth euyl. Wherfore ye muſt needes obey, not onely for feare of vengeaunce, but alſo, becauſe of conſcience, and euen for this cauſe pay ye tribute, for they are Gods miniſters, ſeruing for the ſame purpoſe.

Here let vs all learne of Saint Paul the choſen veſſel of God, that al perſons hauyng ſoules (he excepteth none, nor exempteth none, neyther Prieſt, Apoſtle, nor Prophete, ſayth Saint Chriſoſtome) do owe of bounden duetie, and euen in conſcience, obedience, ſubmiſſion, and ſubiection to the hygh powers, whyche be ſet in aucthorite by God, for as muche as they be Gods lieuetenauntes, Gods preſidentes, Gods officers, Gods commiſſioners, Gods Iudges, ordeyned of God hym ſelfe, of whom onely they haue all their power, and all their aucthoritie. And the ſame Saint Paul threatneth no leſſe payne, then euerlaſtyng damnation to al diſobedient perſons, to al reſiſters againſt this generall and common aucthoritie, for as much as they reſiſt not man, but God, not mans deuiſe and inuention, but Gods wiſdome, Gods order, power, and aucthoritie.

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FOr as much as God hath created and disposed all thinges in a comely order, we haue ben taught in the fyrst part of the Sermon, concernyng good order & obedience, that we also ought in all common wealthes, to obserue and kepe a due order, & to be obedient to the powers, theyr ordinaunces and lawes, and that all rulers are appoynted of God, for a goodly order to be kept in the worlde: and also howe the magistrates ought to learne howe to rule & gouerne accordyng to Gods lawes: and that all subiectes are bounde to obey them as Gods ministers, yea, although they be euyl, not only for feare, but also for conscience sake. And here (good people) let vs all marke diligently, that it is not lawfull for inferiours and subiectes, in any case to resist or stande agaynst the superiour powers: for Saint Paules wordes be playne, that who so euer withstandeth, shall geat to them selues dampnation: for who so euer withstandeth, withstandeth the ordinaunce of God. Our Sauiour Christe him selfe, and his Apostles, receyued manye and diuers iniuries of the vnfaythfull and wicked men in auctoritie: yet we neuer reade, that they, or any of them, caused any sedition or rebellion agaynst auctoritie, we reade ofte, that they patiently suffered all troubles, vexations, slaunders, panges, and

paynes, and death it ſelfe obediently without tumult or reſiſtaunce. They committed their cauſe to him that iudgeth righteouſly, & prayed for theyr enimies hartyly and earneſtly. They knewe that the aucthoritie of the powers, was Gods ordinaunce, and therefore both in theyr woordes and deedes, they taught euer obedience to it, and neuer taught nor dyd the contrary. The wicked Iudge
Ioh. 19. Pilate, sayde to Chriſte, Knoweſt thou not that I haue power to crucifie thee, and haue power alſo to looſe thee? Jeſus aunſweared, Thou couldeſt haue no power at al agaynſt me, except it were geuen thee from aboue: Whereby Chriſt taught vs plainely, that euen the wicked rulers haue theyr power and aucthoritie from GOD, and therefore it is not lawfull for their ſubiectes by force to withſtand thē, although they abuſe their power: much leſſe then is it lawfull for ſubiectes to withſtande their godly and Chriſtian princes, whiche doo not abuſe their aucthoritie, but vſe the ſame to Gods glory, and to the profite and commoditie of Gods
1. Pet. 3. people. The holy apoſtle Saint Peter commaundeth ſeruaūtes to be obedient to their maiſters, not only yf they be good and gentle, but alſo if they be euill and frowarde: affyrming that the vocation and calling of Gods people, is to be patient, & of the ſuffering ſides. And there he bryngeth in the patience of our Sauiour Chriſte, to perſwade obedience to gouernors, yea, although they be wicked and wrong dooers. But let vs nowe heare Saint Peter hym ſelfe ſpeake, for his woords certifie beſt our conſcience. Thus he vttereth them in his

fyrſt

fyrſt Epiſtle, Seruantes obey your maiſters with feare, not onely if they be good and gentle, but alſo yf they be frowarde. For it is thanke worthie, yf a man for conſcience towarde GOD endureth greefe, and ſuffer wrong vndeſerued: for what prayſe is it, when ye be beaten for your faultes, yf ye take it patiently? but when ye doo well, yf you then ſuffer wrong, and take it patiently, then is there cauſe to haue thanke of GOD, for hereunto verily were ye called: for ſo dyd Chriſt ſuffer for vs, leauing vs an example, that we ſhoulde folowe his ſteppes. All theſe be the very wordes of Saint Peter. Saint Dauid alſo teacheth vs a good leſſon in this behalfe, who was many tymes moſt cruelly and wrongfully perſecuted of kyng Saul, and many tymes alſo put in ieopardie and daunger of his lyfe by kyng Saul and his people, yet he neyther withſtoode, neyther vſed any force or violence agaynſt kyng Saul his mortall and deadly enimie, but did euer to his liege lorde and maiſter kyng Saul, moſt true, moſt diligent, and moſt faythful ſeruice. Inſomuche that when the Lorde GOD had geuen kyng Saul into Dauids handes in his owne Caue, he woulde not hurt hym, when he myght without all bodily peryll eaſyly haue ſlayne him, no he woulde not ſuffer any of his ſeruantes once to lay their handes vpon kyng Saul, but prayed to God in this wyſe, Lord keepe me from dooyng that thing vnto my maiſter the Lordes annoynted, keepe me that I laye not my hande vpon him, ſeeing he is the annoynted of the Lorde: for as truely as the Lorde lyueth (except the

1. Pet. 3.

1. Re. 18. 19. 20.

Lorde smite hym, or except his day come, or that he goe downe to warre, and perishe in battaile) the Lord be merciful vnto me, that I lay not my hand vppon the Lordes annoynted. And that Dauid might haue kylled his enimie kyng Saul, it is euidently prooued in the fyrst booke of the kynges, both by the cuttyng of the lappe of Saules garment, and also by playne confession of kyng Saul. Also another tyme, as is mentioned in the same booke, when the most vnmercifull and most vnkynde kyng Saul dyd persecute poore Dauid, God did agayne geue kyng Saul into Dauids handes, by castyng of kyng Saul and his whole armie into a dead sleepe, so that Dauid, and one Abisai with hym, came in the nyght into Saules host, where Saul lay sleepyng, and his speare stacke in the grounde at his head: then sayde Abisai vnto Dauid, GOD hath delyuered thyne enimie into thy handes at this tyme, nowe therfore let me smyte hym once with my speare to the earth, and I wyl not smyte him agayne the seconde time: meanyng thereby to haue kylled him with one stroke, & to haue made hym sure for euer. And Dauid answeared, and sayde to Abisai, Destroy hym not, for who can lay his hands on the Lordes annoynted, and be gyltlesse? And Dauid sayd furthermore, As sure as the Lord lyueth, the Lord shal smite him, or his day shal come to dye, or he shal descende or goe downe into battel, & there perishe, the Lorde keepe me from layeng my handes vppon the Lordes annoynted. But take thou nowe the speare that is at his head, and the cruise of water, and let vs goe:

and

and so he dyed. Here is euidently prooued, that we may not withstande, nor in any wyse hurt an annoynted kyng, which is Gods liefetenant, vice gerent, and highest minister in that countrey where he is kyng. But peraduenture some here woulde say, that Dauid in his owne defence myght haue killed king Saul lawfully, and with a safe conscience. But holy Dauid dyd knowe that he myght in no wyse withstand, hurt, or kyl, his soueraigne lord and kyng: he did know that he was but kyng Sauls subiecte, though he were in great fauour with God, and his enimie king Saul out of Gods fauour. Therefore though he were neuer so much prouoked, yet he refused vtterly to hurt the Lordes annoynted. He durst not for offendyng God & his owne conscience (although he had occasion and opportunitie) once lay his handes vpon Gods high officer the king, whom he did knowe to be a person reserued and kept (for his office sake) only to Gods punishment and iudgement. Therfore he prayeth so oft, and so earnestly, that he lay not his handes vpon the Lordes annoynted. And by these two examples, S. Dauid (being named in Scripture a man after Gods owne hart) geueth a general rule and lesson to al subiectes in the world, not to withstand their liege lord and king, not to take a sworde by their priuate auctoritie agaynst theyr kyng, Gods annoynted, who only beareth the sworde by Gods auctoritie for the maintenance of the good, & for the punishment of the euil, who only by gods law hath the vse of the sworde at his commaundement, and also hath all power, iurisdiction, regi-

An obiection.

An answere

Psal. 88.

ment, correction, and punishment, as supreme gouernour of all his Realmes and Dominions, and that euen by the auctoritie of God, and by Gods ordinaunces. Yet an other notable storie and doctrine is in the second booke of the kinges, that maketh also for this purpose. When an Amalekite, by kyng Saules owne consent and commaundement, had kylled kyng Saul, he went to Dauid, supposing to haue had great thanke for his message that he kylled Dauids deadly enimie, and therefore he made great haste to tell to Dauid the chaunce, bringyng with him kyng Sauls crowne that was vpon his head, and his bracelet that was vpon his arme, to perswade his tidings to be true. But godly Dauid was so farre from reioycing at these newes, that immediatly and forthwith he rent his clothes of his backe, he mourned & wept, and sayde to the messenger, Howe is it that thou wast not afrayde to lay thy handes on the Lordes annoynted to destroy him? And by and by Dauid made one of his seruauntes to kyll the messenger, saying, Thy blood be on thyne owne head, for thy owne mouth hath testified and witnessed agaynst thee, grauntyng that thou hast slayne the Lordes annoynted. These examples being so manifest and euident, it is an intollerable ignoraunce, madnes, and wickednesse, for subiects to make any murmuryng, rebellion, resistaunce, or withstandyng, commotion, or insurrection agaynst their most deare & most dread soueraigne lord and king, ordeyned and appoynted of Gods goodnesse for theyr commoditie, peace, and quietnesse. Yet let vs beleeue vn-

2. Reg. 1.

doubtedly

doubtedly,(good Christian people) that we may not obey Kynges, Magistrates, or any other, (though they be our owne fathers) if they woulde commaund vs to doo any thyng contrary to Gods commaundementes. In suche a case we ought to say with the Apostles, we must rather obey God then man. But neuertheless in that case we may not in any wyse withstande violently, or rebell agaynst rulers, or make any insurrection, sedition, or tumultes, either by force of armes (or otherwise) agaynst the annoynted of the Lorde, or any of his appoynted officers: But we must in suche case patiently suffer all wronges, and iniuries, referryng the iudgement of our cause onely to God. Let vs feare the terrible punishment of almightie God against traytours and rebellious persons, by the example of Chore, Dathan, and Abiron, whiche repugned and grudged agaynst Gods Magistrates and officers; and therefore the earth opened, and swallowed them vp aliue. Other for their wicked murmuring and rebellion, were by a sodayne fyre sent of God, vtterly consumed. Other for their frowarde behauiour to their rulers and gouernours, Gods ministers, were sodaynely stricked with a foule leprosie. Other were stynged to death with woonderfull strange fierie serpentes. Other were sore plagued, so that there was kylled in one day, the number of fourteene thousand and seuen hundred for rebellion, agaynst them whom GOD had appoynted to be in authoritie. Absalon also rebellyng agaynst his father kyng Dauid, was punished with a strange and notable death. Acts. 7. 2. Re. 18.

YE haue hearde before in this Sermon of good order & obedience, manifestly prooued both by scriptures and examples, that al subiectes are boundē to obey their magistrates, and for no cause to resyst, or withstande, rebell, or make any sedition agaynst them, yea, although they be wicked men. And let no man thynke that he can escape vnpunished, that committeth treason, conspiracie, or rebellion agaynst his soueraigne lorde the kyng, though he commit the same neuer so secretly, eyther in thought, word, or deede, neuer so priuilie, in his priuie chamber by hym selfe, or openly communicating & consulting with other. For treason wyl not be hid, treason wil out at the length: God wyl haue that most detestable vice both opened and punished, for that it is so directly agaynst his ordinaunce, and agaynst his hygh principal iudge, and annoynted in earth. The violence & iniurie that is committed agaynst auctoritie, is committed agaynst GOD, the common weale, and the whole Realme, whiche God wyl haue knowen, and condyngly or woorthily punished one way or other. For it is notably written of the wyse man in Scripture, in the booke called Ecclesiastes: Wisshe the kyng no euyll in thy thought, nor speake no hurt of hym in thy priuie chaumber: for the byrde of the ayre shall betray thy voyce, and with her fethers shall bewray thy woordes. Theese lessons and examples

Eccl. 10.

are written for our learning. Therefore let vs all feare ye most detestable vice of rebellion, euer knowyng & remembring, that he that resisteth or withstandeth common auctoritie, resisteth or withstandeth God and his ordinance, as it may be proued by many other moe places of holy Scripture. And here let vs take heede that we vnderstand not these or suche other like places (whiche so straytly commaund obedience to superiours, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Byshop of Rome. For truely the Scripture of God alloweth no suche vsurped power, ful of inormities, abusions, and blasphemies. But the true meanyng of these and suche places, be to extoll and set foorth Gods true ordinaunce, and the auctoritie of Gods annoynted kynges, & of their officers appoynted vnder them. And concerning the vsurped power of the Byshop of Rome, which he most wrongfully chalengeth, as the successour of Christ and Peter: we may easily perceyue howe false, faigned, and forged it is, not onely in that it hath no sufficient grounde in holy Scripture, but also by the fruites & doctrine thereof. For our Sauiour Christ, and Saint Peter, teacheth most earnestly and agreeablie obedience to kynges, as to the cheefe & supreme rulers in this worlde, next vnder God: but the Byshop of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the common wealth, and obedience towardes their prince, most clerely agaynst Christes doctrine & Saint Peters.

He

He ought therefore rather to be called Antechriſt, and the ſucceſſour of the Scribes and Phariſees, then Chriſtes vicar, or S. Peters ſucceſſour: ſeyng that not onely in this poynt, but alſo in other weightie matters of Chriſtian religion, in matters of remiſſion and forgeueneſſe of ſinnes, and of ſaluation, he teacheth ſo directly agaynſt both S. Peter, and agaynſt our ſauiour Chriſt, who not onely taught obedience to kynges, but alſo practiſed obedience in theyr conuerſation and liuyng:

Mat. 17. For we reade that they both payde tribute to the king. And alſo we reade, that the holy virgin Marie, mother to our ſauiour Chriſt, and Joſeph who was taken for his father, at the Emperours commaundement went to the citie of Dauid, named

Luke. 2. Bethlehem, to be tared among other, & to declare their obedience to the magiſtrates, for Gods ordinaunces ſake. And here let vs not forgeat the bleſſed virgin Maries obedience: for although ſhe was highly in Gods fauour, and Chriſtes natural mother, and was alſo great with chyld at the ſame time, and ſo nygh her trauayle, that ſhe was deliuered in her iourney, yet ſhe gladly without any excuſe or grudging (for conſcience ſake) did take that colde and foule winter iourney, beyng in the meane ſeaſon ſo poore, that ſhe lay in a ſtable, and there ſhe was delyuered of Chriſte. And according to the ſame, loe howe Saint Peter agreeth, wryting by expreſſe woordes in his fyrſt Epiſtle:

1. Pet. 2. Submit your ſelues, and be ſubiect (ſayth he) vnto kynges, as vnto the cheefe heades, and vnto rulers, as vnto them that are ſent of hym for the

punish-

punishment of euyll doers, & for the prayse of them that doo wel, for so is the wyll of God. I neede not to expound these wordes, they be so plaine of them selues. Saint Peter doeth not say, Submit your selues vnto me, as supreame head of the Churche: neyther he sayth, Submit your selues from tyme to time to my successours in Rome: but he sayth, Submit your selfe vnto your king, your supreame head, and vnto those that he appoynteth in auctoritie vnder him, for that you shall so shew your obedience, it is the wyl of God. GOD wyl that you be in subiection to your head and kyng. This is Gods ordinaunce, Gods commaundement, and Gods holy wyll, that the whole body of euery Realme, and all the members and partes of the same, shalbe subiect to their head, their kyng, and that (as Saint Peter wryteth) for the Lords sake: 1. Petr. 2. and (as Saint Paul wryteth) for conscience sake, Rom. 13. and not for feare onely. Thus we learne by the woord of God, to yeelde to our kyng, that is due to Mat. 22. our kyng: that is, honour, obedience, paymentes of Rom. 13. due taxes, customes, tributes, subsidies, loue, and feare. Thus we know partly our bounden dueties to common auctoritie, nowe let vs learne to accomplishe the same. And let vs most instantly and hartyly pray to GOD, the onely auctour of all auctoritie, for all them that be in auctoritie, according as Saint Paul wylleth, wryting thus to Timothi in his fyrst Epistle: I exhort therefore, that aboue all thinges, prayers, supplications, 1. Tim. 1. intercessions, and geuyng of thankes be doone for all men: for kinges, and for all that be in auctoritie,

tie, that we may liue a quiet and a peaceable lyfe, with all godlynesse and honestie: for that is good and accepted or allowable in the syght of God our Sauiour. Here Saint Paul maketh an earnest & an especial exhortatiō, concernyng geuing of thankes, and prayer for kynges and rulers, saying; Aboue all thynges, as he myght say, in any wyse principally & cheefely, let prayer be made for kings. Let vs hartyly thanke GOD for his great and excellent benefite and prouidence, concernyng the state of kynges. Let vs pray for them, that they may haue Gods fauour and Gods protection. Let vs pray, that they may euer in all thinges haue God before their eyes. Let vs pray, that they may haue wysedome, strength, iustice, clemencie, & zeale to Gods glory, to Gods veritie, to Christian soules, and to the common wealth. Let vs pray, that they may rightly vse their swoorde and authoritie, for the mayntenaunce and defence of the Catholique fayth conteyned in holy Scripture, and of theyr good and honest subiectes, for the feare and punishment of the euyll and vitious people. Let vs praye, that they may faythfully folowe the most faythfull Kynges and Captaynes in the Byble, Dauid, Ezekias, Josias, and Moyes, with such other. And let vs pray for our selues, that we may liue godly in holy and Christian conuersation: so we shall haue God on our syde, and then let vs not feare what man can doo agaynst vs: so we shall liue in true obedience, both to our most mercifull Kyng in Heauen, and to our moste Christian Queene in earth: so shall we please GOD,

and

and haue the exceedyng benefite, peace of conscience, rest and quietnesse here in this worlde, and after this lyfe, we shal enioy a better lyfe, rest, peace, and the euerlastyng blisse of heauen, whiche he graunt vs all, that was obedient for vs all, euen to the death of the crosse, Jesus Christ: to whom with the father and the holy ghost, be all honour and glory, both nowe and euer. Amen.

¶ *A Sermon agaynst whoredome* and vncleannesse.

ALthough there wante not (good Christian people) great swarmes of vices worthie to be rebuked (vnto such decay is true godlinesse and vertuous lyuyng nowe come:) yet aboue other vices, the outragious seas of adulterie (or breakyng of wedlocke) whoredome, fornication, and vncleannesse, haue not onely brast in, but also ouerflowed almost the whole world, vnto the great dishonour of God, the exceeding infamie of the name of Christ, the notable decay of true religion, and the vtter destruction of the publique wealth, and that so abundantly, that through the customable vse thereof, this vice is growen into suche an height, that in a maner among many, it is counted no synne at all, but rather a pastime, a dalliaunce, and but a touche of youth: not rebuked, but wynked at: not punished, but laughed at. Wherefore it is necessarie at this present, to intreate of the synne of whoredome and for-

fornication, declaryng vnto you the greatnesse of this synne, and howe odious, hateful, and abominable it is, and hath alway ben reputed before GOD and all good men, and howe greeuously it hath ben punished both by the lawe of GOD, and the lawes of diuers princes. Agayne, to shewe you certayne remedies, whereby ye may (through the grace of GOD) eschewe this most detestable synne of whoredome and fornication, and leade your lyues in all honestie and cleannesse, and that ye may perceyue that fornication and whoredome are (in the syght of God) most abominable sinnes, ye shal cal to remembrance this commaundement
Exo. 20. of GOD, Thou shalt not commit adulterie: by the which worde adulterie, although it be properly vnderstande of the vnlawfull commixtion or ioyning togeather of a maried man with any woman besyde his wyfe, or of a wyfe with any man besyde her husbande: yet thereby is signified also all vnlawful vse of those parties, whiche be ordeyned for generation. And this one commaundement (forbiddyng adulterie) doeth sufficiently paynt and set out before our eyes, the greatnesse of this synne of whoredome, and manifestly declareth howe greatly it ought to be abhorred of all honest and faythful persons. And that none of vs all shal thynke him selfe excepted from this commaundement, whether we be olde or young, married, or vnmarried, man or woman, heare what GOD the father sayth by his most excel-
Deu. 23. lent Prophete Moses, There shalbe no whore among ẏ daughters of Israel, nor no whoremonger

ger among the sonnes of Israel.

Here is whoredome, fornication, and all vncleannesse forbidden to all kindes of people, all degrees, and all ages without exception. And that we shall not doubt, but that this precept or commaundement parteyneth to vs in deede, heare what Christe (the perfect Teacher of all trueth) sayth in the newe Testament, Ye haue heard (sayth Christe) that it was sayde to them of olde tyme, Thou shalt not commit adulterie: but I say vnto you, Who so euer seeth a woman, to haue his lust of her, hath committed adulterie with her alredy in his hart. Here our Sauiour Christe dooth not onely confyrme and stablishe the lawe agaynst adulterie, geuen in the olde Testament of GOD the father by his seruaunt Moses, and make it full of strength, continually to remayne among the professours of his name in the newe lawe: but he also (condemning the grosse interpretation of the Scribes & Pharisees, whiche taught that the foresayde commaundement onely required to abstayne from the outwarde adulterie, and not from the fylthye desyres and vnpure lustes,) teacheth vs an exacte and full perfection of puritie and cleannesse of lyfe, both to keepe our bodyes vndefiled, and our hartes pure and free from all euyll thoughtes, carnall desyres, and fleshlye consentes. Howe canne we then be free from this commaundement, where so great charge is layde vppon vs? May a seruaunt doo what he wyll in any thyng, hauyng a commaundement of his maister to the contrary? Matth. 5.

Is not

Is not Christe our maister? Are not we his seruauntes? Howe then may we neglect our maisters wyll and pleasure, and folowe our owne wyll and fantasie? Ye are my freendes (sayth Christe) yf you keepe those thinges that I commaund you.

Ioh. 19.

Now hath Christ our maister commaunded vs that we shoulde forsake all vncleannesse & lecherie, both in body and spirite: this therefore must we doo, yf we looke to please God. In the Gospell of Saint Matthewe we reade, that the Scribes and Pharisees were greeuously offended with Christe, because his disciples dyd not keepe the traditions of the forefathers, for they washed not their handes when they went to dinner or supper, and among other thinges, Christ answeared, and sayde, Heare and vnderstand: Not that thing which entreth into the mouth, defyleth the man, but that which commeth out of the mouth, defyleth the man. For those things which proceede out of the mouth, come forth from the hart, and they defyle the man. For out of the hart proceede euyl thoughtes, murders, breakyng of wedlocke, whoredome, thefftes, false witnesse, blasphemies, these are the thynges whiche defyle a man. Here may we see, that not onely murder, theft, false witnesse, and blasphemie, defyle men, but also euyll thoughtes, breakyng of wedlocke, fornication, and whoredome.

Math. 13

Math. 15

Who is now of so little wit, that he wyl esteeme whoredome and fornication to be thynges of smal importance, and of no wayght before God? Christe (whiche is the trueth, and can not lye) sayth, that euil thoughts, breaking of wedlocke, whoredome, and

Ioh. 14.
Titus. 1.

and fornication defyle a man, that is to ſay, corrupt both the body and ſoule of man, and make them, of the temples of the holy ghoſt, the fylthy dunghyl, or dungeon of all vncleane ſpirites, of the houſe of God, the dwellyng place of Satan.

Agayne in the Goſpell of Saint Johan, when the woman taken in adulterie, was brought vnto Chriſte, ſayde not he vnto her, Goe thy waye, and ſinne no more? Doeth not he here cal whoredome ſinne? And what is the rewarde of ſinne, but euerlaſtyng death? If whoredome be ſinne, then it is not lawfull for vs to committe it. For Saint Johan ſayth, He that committeth ſinne, is of the deuyll. And our Sauiour ſayth, Euery one that committeth ſinne, is the ſeruaunt of ſinne. If whoredome had not been ſinne, ſurely Saint Johan Baptiſt woulde neuer haue rebuked kyng Herode for takyng his brothers wyfe, but he tolde hym playnely, that it was not lawfull for hym to take his brothers wyfe. He wynked not at the whoredome of Herode, although he were a kyng of great power, but boldly reproued him, for his wicked and abominable liuing, although for the ſame he loſt his head. But he would rather ſuffer death, (then ſee God ſo diſhonored, by the breakyng of his holy precept and commaundement) then to ſuffer whoredome to be vnrebuked, euen in a kyng. Yf whordome had ben but a paſtime, a dalliance, and not to be paſſed of (as many count it now a dayes) truely Johan had ben more then twyſe madde, if he woulde haue had the diſpleaſure of a kyng, yf he woulde haue been caſt in pryſon, and loſt his head

Iohn. 8.

Rom. 6.

1. Iohn. 3

Iohn. 8.

Rom. 6.

for a trifle. But John knewe ryght well howe fylthy, stinkyng, and abominable the sinne of whoredome is in the syght of God, therefore woulde not he leaue it vnrebuked, no not in a kyng. If whoredome be not lawfull in a kyng, neyther is it lawfull in a subiect. If whoredome be not lawful in a publique or common officer, neyther it is lawfull in a priuate person. If it be not lawfull neyther in kyng, nor subiect, neyther in common officer, nor priuate person, truely then it is lawfull in no man nor woman, of what so euer degree or age they be.

Actes.15 Furthermore, in the Actes of the Apostles, wee reade, that when the Apostles and elders with the whole congregation, were geathered togeather to pacifye the hartes of the faythfull dwellyng at Antioche, (whiche were disquieted through the false doctrine of certayne Jewishe preachers) they sent word to the brethren, that it seemed good to the holye ghoste, and to them, to charge them with no more then with necessarye thynges: among other, they wylled them to abstayne from Idolatry and fornication, from whiche (sayd they) yf ye keepe your selues, ye shall do well. Note here, howe these holye and blessed fathers of Christes churche, woulde charge the congregation with no mo thinges then were necessary. Marke also howe among those thinges, from the whiche they commaunded the brethren of Antioch to abstayne, fornication and whoredome is numbred. It is therefore necessarye, by the determination and consent of the holy ghost, and the apostles and elders, with the whole congregation, that as from Idolatrye

and

and ſuperſtition, ſo lykewiſe wee muſte abſtayne from fornication and whordome. It is neceſſarye vnto ſaluation to abſtayne from Idolatrie: So is it to abſtayne from whordome. Is there any nigher way to leade vnto damnation, then to be an Idolater? No. Euen ſo, neyther is there any nearer waye to damnation, then to be a fornicator and an whormonger.

Nowe where are thoſe people, whiche ſo lightly eſteeme breaking of wedlocke, whordome, fornication and adulterie? It is neceſſary, ſaieth the holy ghoſte, the bleſſed Apoſtles, the elders, with the whole congregation of Chriſte, it is neceſſarye to ſaluation (ſay they) to abſtayne from whordome. If it be neceſſarye vnto ſaluation, then woe be to them, which neglecting their ſaluation, geue their mindes to ſo filthy and ſtinking ſinne, to ſo wicked vice, to ſuch deteſtable abomination.

The ſeconde part of the Sermon agaynſt adultery.

YOu haue ben taught in ỹ firſt part of this Sermon againſt adulterie, howe that vice at this day raigneth moſt aboue all other vices, and what is meant by this worde (adulterie) and howe holy Scripture diſſwadeth or diſcounſayleth from doyng that fylthie ſynne, and finally what corruption commeth to mans ſoule through the ſinne of adulterie. Nowe to proceede further, let vs heare what the

blessed Apostle Saint Paul sayth to this matter,
Rom. 13. writtten to the Romanes, he hath these woordes:
Let vs cast away the woorkes of darknesse, and
put on the armour of lyght. Let vs walke ho-
nestly, as it were in the day tyme, not in eatyng
and drynking, neyther in chaumberyng and wan-
tonnesse, neyther in stryfe and enuiyng, but put ye
on the Lorde Jesus Christ, and make not prouis-
sion for the fleshe to fulfyl the lustes of it. Here the
holy Apostle exhorteth vs to cast away the woor-
kes of darkenesse, which (among other) he calleth
gluttonous eating, drynkyng, chaumberyng, and
wantonnesse, whiche are all ministers vnto that
vice, and preparations to induce and bryng in the
Iohn. 3. fylthie sinne of the fleshe. He calleth them the dee-
des and woorkes of darkenesse, not onely because
they are customablie done in darkenesse, or in the
nyght tyme (for euery one that doeth euyl, hateth
Mat. 13. the lyght, neyther commeth he to the lyght, least
his woorkes shoulde be reprooued) but that they
leade the ryght way vnto that vtter darkenesse,
where weepyng and gnashyng of teeth shalbe.
And he sayth in another place of the same Epi-
stle. They that are in the fleshe, can not please
Rom. 8. GOD: We are detters, not to the fleshe, that we
shoulde lyue after the fleshe, for if ye lyue after the
1. Cor. 6. fleshe, ye shal die. Againe he saith, Flee from whore-
dome, for euery sinne that a man committeth, is
without his bodie: but who so euer committeth
whoredome, sinneth against his owne body. Do ye
not knowe, that your members are the Temple of
the holy ghost which is in you, whom also ye haue
of

of God, and ye are not your owne? For ye are dearly bought: glorifie God in your bodyes. &c. And a little before he ſayth, Doo ye not know that your bodyes are the members of Chriſte? Shall I then take the members of Chriſte, and make them the members of an whore? God forbid. Doo ye not knowe, that he whiche cleaueth to an whore, is made one body with her? There ſhalbe two in one fleſhe (ſayth he) but he that cleaueth to the Lorde, is one ſpirit. What goodly woords doth the bleſſed Apoſtle S. Paul bring foorth here, to diſſwade or diſcounſell vs from whoredome and all vncleanneſſe? Your members (ſayth he) are ỹ temple of the holy ghoſt, whiche who ſo euer dooth defile, God wyll deſtroy him, as ſaith S. Paul. If we be the temple of the holy ghoſt, howe vnfitting then is it, to driue that holy ſpirite from vs thorowe whoredome, and in his place to ſet the wicked ſpirites of vncleanneſſe and fornication, and to be ioyned, and doo ſeruice to them? Ye are dearely bought (ſayth he) therefore glorifie GOD in your bodyes. Chriſte that innocent lambe of God, hath bought vs from the ſeruitude of the deuyll, not with corruptible gold & ſyluer, but with his moſt precious and deare hart blood. To what intent? That we ſhould fall againe vnto our olde vncleanneſſe and abominable liuyng? Nay verily: but that we ſhoulde ſerue him al the dayes of our lyfe, in holyneſſe and righteouſneſſe, that we ſhoulde glorifie him in our bodyes, by puritie & cleanneſſe of lyfe. Ye declareth alſo ỹ our bodyes are the members of Chriſte. Howe vnſeemely a thing is it then

1. Pet. 1.

Eſai. 38. Luke. 1.

to ceaſſe to be incorporate or imbodyed & one with Chriſt, and through whordome to be enioyned and made al one with an whoore? What greater diſhonour or iniurie can we do to Chriſt, then to take away from hym the members of his bodye, and to ioyne them to whores, deuils, and wicked ſpirites? And what more diſhonour can we do to our ſelues, then through vncleannes, to loſe ſo excellent a dignitie and freedome, and to become bondſlaues, and miſerable captiues to the ſpirites of darkneſſe? Let vs therfore conſyder fyrſt the glory of Chriſt, & then our eſtate, our dignitie, and freedome, wherin God hath ſet vs, by geuing vs his holy ſpirite: and let vs valiauntly defende the ſame agaynſt Satan, and all his craftie aſſaultes, that Chriſt may be honoured, & that we loſe not our libertie or freedome, but ſtill remaine in one ſpirite with him.

Moreouer, in his Epiſtle to the Epheſians, the
Epheſ.1. bleſſed Apoſtle wylleth vs to be ſo pure & free from adulterie, fornication, and al vncleanneſſe, that we not once name them among vs (as it becommeth ſaintes) nor fylthyneſſe, nor fooliſh talking, nor ieſtyng, which are not comely, but rather geuyng of thankes, for this ye know (ſayth he) that no whoremonger, eyther vncleane perſon, or couetous per-
Gala.10 ſon, (which is an idolater) hath any inheritaunce
1.Cor.6 in the kyngdome of Chriſte & of God. And that wee ſhoulde remember to be holy, pure, and free from all vncleanneſſe, the holy Apoſtle calleth vs Saintes, becauſe we are ſanctified and made holy in the blood of Chriſte through the holy ghoſt.

Now yf we be ſaintes, what haue we to do with

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the manners of the heathen? Saint Peter ſayth, 1. Pet. 1.
As he which called you is holy, euen ſo be ye holy
alſo in all your conuerſation, becauſe it is writ-
ten, Be ye holy, for I am holy. Hytherto haue we
heard howe greeuous a ſynne fornication and
whordome is, and how greatly God doeth abhorre
it throughout the whole Scripture: Howe can it Leui. 11.
any otherwyſe be, then a ſinne of moſt abomina- and. 19.
tion, ſeeyng it may not once be named among the
Chriſtians, muche leſſe it may in any poynt be
committed. And ſurely if we woulde weygh the
greatneſſe of this ſinne, and conſyder in it the right
kynde, we ſhoulde finde the ſynne of whoredome,
to be that moſt fylthie lake, foule puddle, and ſtyn-
kyng ſynke, whereunto all kyndes of ſynnes and
euylles flowe, where alſo they haue their reſtyng
place and abyding.

For hath not the adulterer a pryde in his whore-
dome? As the wiſe man ſayth, They are glad when
they haue done euyl, and reioyce in thynges that
are ſtarke nought. Is not the adulterer alſo idle,
and delighteth in no godly exerciſe, but onely in
that his moſt fylthie and beaſtly pleaſure. Is not
his minde pluckt, and vtterly drawen away from
al vertuous ſtudies, and fruitful labours, and one-
ly geuen to carnal & fleſhly imagination? Doeth
not the whoremonger geue his mynde to glutto-
nie, that he may be ỹ more apt to ſerue his luſtes
and carnall pleaſures? Doeth not the adulterer
geue his mynde to couetouſneſſe, and to polyng
and pilling of other, that he may be the more able
to mayntayne his harlottes and whoores, and to

continue in his fylthie and vnlawful loue? Swelleth he not also with enuie agaynst other, fearyng that his pray shoulde be allured and taken away from hym? Agayne, is he not yreful, and replenished with wrath and displeasure, euen agaynst his best beloued, if at any time his beastly and deuylish request be letted? What sinne, or kynde of sinne is it that is not ioyned with fornication & whoredome? It is a monster of many heades: it receyueth all kyndes of vices, and refuseth all kyndes of vertues. If one seueral sinne bringeth damnation, what is to be thought of that sinne, whiche is accompanied with al euyls, and hath wayting on it whatsoeuer is hatefull to God, damnable to man, and pleasant to Satan?

Great is the damnation that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, whiche issue and flowe out of this stynking puddle of whoredome? Is not that treasure, which before al other is most regarded of honest persons, the good fame and name of man & woman, lost through whoredome? What patrimonie or lyuelode, what substaunce, what goodes, what ryches doeth whoredome shortly consume and bring to nought? What valiauntnesse and strength is many tymes made weake, and destroyed with whoredome? What witte is so fine, that is not doted and defaced thorowe whoredome? What beautie (although it were neuer so excellent) is not disfigured through whoredome? Is not whoredome an enimie to the pleasaunt floure of youth, and bryngeth it not

gray

gray heares & olde age before the tyme? what gyft of nature (although it were neuer ſo pretious) is not corrupted with whordome? Come not ỹ french pockes, with other diuers diſeaſes, of whoredome? From whence come ſo many baſtardes and miſbegotten chyldren, to the hygh diſpleaſure of God, and diſhonour of holy wedlock, but of whordome? Howe many conſume all their ſubſtaunce and goodes, and at the laſt fall into ſuche extreme pouertie, that afterwarde they ſteale, and ſo are hanged, through whoredome? What contention and manſlaughter commeth of whoredome? Howe many maydens be defloured, howe may wyues corrupted, howe many wydowes defiled through whoredome? How much is the publique and common weale impouerifhed, and troubled through whoredome? How much is Gods word contemned and depraued by whoredome and whoremongers? Of this vice commeth a great part of the diuorſes whiche (nowe a dayes) be ſo commonly accuſtomed and vſed by mens priuate auctoritie, to the great diſpleaſure of God, and the breache of the moſt holy knotte and bond of matrimonie. For when this moſt deteſtable ſinne is once crept into the breaſt of the adulterer, ſo that he is entangled with vnlawfull and vnchaſte loue, ſtraightwayes his true and lawfull wyfe is deſpyſed, her preſence is abhorred, her companie ſkynneth, and is lotheſome, what ſo euer ſhe doeth is diſprayſed, there is no quietneſſe in the houſe, ſo long as ſhe is in ſyght: therefore to make ſhort tale, ſhe muſt away, for her huſbande can brooke her no longer.

Thus

Thus through whoredome, is the honest & harmeles wyfe put away, and an harlot receyued in her stede: and in like sort, it happeneth many times in the wyfe towardes her husbande: O abhomination. Christ our Sauiour, very God and man, comming to restore the law of his heauenly father, vnto the ryght sense, vnderstandyng, and meanyng, (among other thyngs) reformed the abuse of this lawe of God. For where as the Iewes vsed of a long sufferaunce, by custome to put away theyr wyues at theyr pleasure for euery cause: Christ cor-
Mat. 19. recting that euyl custome, dyd teache, that if any man put away his wyfe, and marieth another, for any cause, except onely for adulterie, (which then was death by the lawe) he was an adulterer, and forced also his wyfe so diuorsed to commit adulterie, if she were ioyned to any other man, and the man also so ioyned with her, to commit adulterie.

In what case then are those adulterers, whiche for the loue of an whoore put away theyr true and lawfull wyfe, agaynst all lawe, ryght, reason, and conscience? O damnable is the state wherein they stande. Swift destruction shal fall on them, if they repent not, and amende not: For God wyl not euer suffer holy wedlocke thus to be dishonoured, hated, and despysed. He wyl once punishe this fleshly and licentious maner of liuing, and cause that this holy ordinaunce shalbe had in reuerence and honor.
Hebr. 3. For surely wedlocke (as the Apostle sayth) is honorable among all men, and the bed vndefyled: But whoremongers and fornicatours GOD wil iudge, that is to say, punishe and condemne. But

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to what purpoſe is this labour taken, to deſcribe and ſet foorth the greatneſſe of the ſinne of whoredome, and the incommodities that iſſue and flowe out of it, ſeeing that breath and tongue ſhal ſooner fayle any man, then he ſhall or may be able to ſet it out accordyng to the abomination and heynouſneſſe thereof. Notwithſtandyng, this is ſpoken to the intent that al men ſhoulde flee whordome, and lyue in the feare of God: God graunt that it may not be ſpoken in vayne.

The.iii. part of the ſermon agaynſt adulterie.

N the ſeconde part of this Sermon agaynſt adulterie that was laſte readde, you haue learned howe earneſtly the Scripture warneth vs to auoyde the ſinne of adulterie, and to embrace cleanneſſe of lyfe: and that through adulterie, wee fall into all kyndes of ſinnes, and are made bondſlaues to the deuyll: through cleanneſſe of lyfe we are made members of Chriſte: and finally, howe farre adulterie bryngeth a man from all goodneſſe, and driueth hym headlong into all vices, miſcheefe, and miſerye. Nowe wyll I declare vnto you in order, with what greeuous punyſhmentes GOD in tymes paſt plagued adulterie, and howe certayne worldly Princes alſo dyd puniſhe it, that ye may perceiue that whoordome and fornication be ſinnes no leſſe deteſtable in the ſyght of GOD, and

and to all good men, then I haue hitherto vttered. In the fyrst booke of Moses, we reade that when mankinde began to be multiplied vpon the earth, the men and women gaue their mindes so greatly to fleshly delyght, and filthy pleasure, that they liued without all feare of God. God seeyng this their beastly and abominable liuyng, and perceiuing that they amended not, but rather encreased dayly more and more in their sinfull and vncleane maners, repented that euer he had made man: and to shewe howe greatly he abhorreth adultery, whordome, fornication, and al vncleannes, he made all the fountaynes of the deepe earth to burst out, and the sluces of heauen to be opened, so that the rayne came downe vppon the earth by the space of fourtie dayes and fourtie nyghtes, and by this meanes destroyed the whole worlde, and all mankynde, eyght persons onely excepted, that is to say, Noe the Preacher of ryghteousnesse (as Saint Peter calleth hym) and his wyfe, his three sonnes and their wiues. O what a greeuous plague dyd GOD cast here vpon all liuyng creatures, for the sinne of whordome? For the whiche, God tooke vengeaunce, not onely of man, but also of beastes, foules, and al liuyng creatures. Manslaughter was committed before. yet was not the worlde destroyed for that: but for whoredome, all the worlde (fewe only except) was ouerflowed with waters, and so perished. An example woorthy to be remembred, that ye may learne to feare God.

Gene. 4

Gen. 19. We reade agayne, that for the filthy sinne of vnclean-

vnclennelſe. Sodome and Gomorre, and the other Cities nygh vnto them, were deſtroyed with fyre and brimſtone from heauen, ſo that there was neither man, woman, chylde, nor beaſt, nor yet any thyng that grewe vpon the earth there left vndeſtroyed. Whoſe hart trembleth not at the hearyng of this hiſtorie? Who is ſo drowned in whoredome and vncleannelſe, that wyl not now for euer after leaue this abominable lyuing, ſeeyng that God ſo greeuouſly puniſheth vnclennes, to rayne fyre and brimſtone from heauen, to deſtroy whole Cities, to kyll man, woman, and chylde, and all other lyuing creatures there abyding, to conſume with fyre all that euer grewe? What can be more manifeſt tokens of Gods wrath & vengeaunce agaynſt vncleanelſe and impuritie of lyfe? Marke this hiſtorie (good people) and feare the vengeaunce of God. Doo you not reade alſo, that God did ſmite Pharao & his houſe with great plagues, becauſe that he vngodly deſyred Sara the wyfe of Abraham? Likewyſe reade we of Abimelech kyng of Gerar, although he touched her not by carnall knowledge. Theſe plagues and puniſhmentes did God caſt vpon fylthie and vncleane perſons, before the lawe was geuen (the lawe of nature onely raigning in the hartes of men) to declare howe great loue he had to matrimonie and wedlocke, and againe, howe much he abhorred adulterie, fornication, and all vncleannelſe. And when the lawe that forbade whoredome was geuen by Moſes to the Jewes, dyd not God commaund that the breakers therof ſhould be put to death? The wordes of

Gen. 13.

Gen. 20.

Leui. 22.

the

the lawe be these: who so committeth adulterie with any mans wyfe, shal dye the death, both the man & the woman, because he hath broken wedlocke with his neyghbours wyfe. In the lawe also it was commaunded, that a damosell and a man taken togeather in whoredome, should be both stoned to death. In an other place we also reade, that
Num.25 God commaunded Moses to take all the head Rulers, and Princes of the people, and to hange them vppon gibbets openly, that euery man might see them, because they eyther committed, or did not punish whordome. Againe, did not God sende such a plage amonge the people for fornication and vncleannesse, that they dyed in one daye three and twentie thousande? I passe ouer for lacke of tyme, many other histories of the holy Byble, whiche declare the greeuous vengaunce, and heauie displeasure of God agaynst whoremongers and adulterers. Certes this extreme punishment appoynted of God, sheweth euedently howe greately God hateth whoredome. And let vs not doubt, but that God at this present abhorreth all maner of vncleannesse, no lesse then he dyd in the olde lawe, and wyll vndoubtedly pounishe it, both in this worlde, and in the worlde to come. For he is a God
Psalm.5. that can abide no wickednesse: therefore ought it to be eschewed of all that tender the glory of God, and the saluation of their owne soules.

1.Cor.10 Saint Paul sayth, All these thynges are written for our example, and to teache vs the feare of God, and the obedience to his holy lawe. For if God spared not the naturall braunches, neyther

wyl

wyll he ſpare vs that be but graftes, yf we commit lyke offence. If God deſtroyed many thouſandes of people, many cities, yea the whole worlde, for whordome, let vs not flatter our ſelues, and thinke we ſhall eſcape free, and without puniſhment. For he hath promiſed in his holy lawe, to ſende moſte greeuous plagues vppon them that tranſgreſſe or breake his holy commaundementes. Thus haue we heard, howe God puniſheth the ſinne of adultery: let vs nowe heare certayne lawes, which the ciuile Magiſtrates deuiſed in diuers countreys, for the puniſhment thereof, that wee may learne how vncleanneſſe hath euer ben deteſted in al wel ordred cities and common wealthes, and among all honeſt perſons. The lawe among the Lepreians was this, that when any were taken in adultery, they were bounde and caryed three dayes thorowe the Citie, and afterwarde as long as they liued, were they deſpiſed, and with ſhame and confuſion counted as perſons voyde of all honeſtie. Among the Locrenſians, the adulterers haue both theyr eyes thruſte out. The Romanes in tymes paſt, puniſhed whoredome, ſometyme by fyre, ſometyme by ſwoorde. If a man among the Egyptians hadde been taken in adulterie, the lawe was, that he ſhoulde openly in the preſence of all the people be ſcourged naked with whippes, vnto the number of a thouſand ſtripes: the woman that was taken with hym hadde her noſe cutte of, whereby ſhe was knowen euer after to be an whore, and therefore to be abhorred of all men. Among the Arabians, they that

Lawes deuiſed for the puniſhment of whordome.

were

were taken in adultrie had theyr heades stryken from their bodyes. The Athenians punished whordome by death in lyke maner. So lyke wise dyd the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultrie, both man and woman are stoned straycht wayes to death, without mercye. Thus we see what godly actes were deuised in tymes past of the hygh powers, for the puttyng away of whoordome, & for the mayntenynyng of holy matrimonie, or wedlocke, and pure conuersation. And the aucthours of these actes were no Christians, but Heathen: yet were they so inflamed with the loue of honestie, and pureneſſe of lyfe, that for the mayntenaunce and conseruation or keepyng vp of that, they made godly statutes, sufferyng neither fornication nor adultris to raigne in their Realmes vnpunished. Christ
Luke. 3. sayde to the people, The Niniuites shall ryse at the iudgement with this nation (meanyng the vnfaythfull Jewes) and shall condemne them: for they repented at the preachyng of Jonas, but beholde (sayth he) a greater then Jonas is here, (meanyng hym selfe) and yet they repent not. Shall not (thynke you) lyke wyse the Locrensians, Arabians, Athenians, with suche other, ryse vp at the iudgement, and condemne vs, for as much as they seassed from whordome at the commaundement of man, and we haue the law, and manifest preceptes and commaundementes of GOD, and yet forsake wee not our fylthy conuersation? truely, truely it shalbe easyer at the day of iudgement to these heathen, then to vs, excepte wee repent and amende.

For

though death of body ſeemeth to vs a greeuous punishment in this world for whoredome: yet is that payne nothyng in comparison of the greuous tormentes whiche adulterers, fornicatours, and all vncleane persons shall suffer after this lyfe. For all suche shalbe excluded and shut out of the kyngdome of heauen, as S. Paul sayth, Be not deceiued, for neyther whoremongers, nor woorshippers of images, nor adulterers, nor weakelinges, nor Sodomites, nor theeues, nor couetous persons, nor drunkardes, nor cursed speakers, nor pyllers, shall inherite the kingdome of God. And Saint Johyn in his Reuelation sayth, That whoremongers shall haue their parte with murderers, sorcerers, enchaunters, lyers, idolaters, and such other, in the lake whiche burneth with fyre and brymstone, which is the second death. The punishment of the body, although it be death, hath an end, but the punishment of the soule, whiche Saint John calleth the second death, is euerlasting, there shall be fyre and brimstone, there shalbe weeping & gnashing of teeth, the woorme that shall there gnawe the conscience of the damned, shall neuer dye. O whose hart distilleth not euen droppes of blood, to heare and consyder these thynges? If we tremble and shake at the hearyng and naming of these paynes, oh what shal they doo that shal feele them, that shall suffer them, yea, and euer shall suffer, worldes without ende: God haue mercie vpon vs. Who is nowe so drowned in sinne, and past al godlinesse, that he wyl set more by fylthy and stinkyng pleasure (whiche soone passeth away) then by the

1. Cor. 6
Gala. 5.
Ephe. 5.
Apo. 20.
Mat. 13.
Luke. 3.

losse of euerlastyng glory? Againe, who wyl so geue him selfe to the lustes of the flesshe, that he feareth nothyng at all the paynes of yell fyre? But let vs heare howe we may eschewe the sinne of whoredome & adulterie, that we may walke in the feare of God, and be free from those most greeuous and intollerable tormentes, whiche abide all vncleane persons. To auoyde fornication, adulterie, & al vncleannesse, let vs prouide that aboue al thinges, we may keepe our hartes pure and cleane, from al euil thoughtes and carnal lustes: for yf that be once infected and corrupt, we fall headlong into all kynde of vngodlinesse. This shal we easily doo, yf when we feele inwardly, that Satan our olde enimie tempteth vs vnto whoredome, we by no meanes consent to his crafty suggestions, but valiantly resyst & withstand him by strong fayth in the woorde of god, alleaging against him alwayes in our hart, this commaundement of God: Scriptum est, non mæchaberis. It is written, Thou shalt not commit whoredome. It shalbe good also for vs, euer to lyue in the feare of God, and to set before our eyes, the greeuous threatnynges of GOD agaynst all vngodly sinners, and to consyder in our minde, howe fylthy, beastly, and short that pleasure is, whereunto Satan moueth vs.

Remedyes whereby to auoyde fornication & adulterie.

And agayne, howe the payne appoynted for that sinne, is intollerable and euerlastyng. Moreouer, to vse a temperaunce and sobrietie in eatyng and drynking, to eschewe vncleane communication, to auoyde all fylthy companie, to flee idlenesse, to delyght in readyng holy Scriptures, to watche

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in godly prayers and vertuous meditations, and at all tymes, to exerciſe ſome godly trauayles, ſhall helpe greatly vnto the eſchewyng of whoredome.

And here are all degrees to be moniſhed, whether they be maried of vnmaried, to loue chaſtitie and cleanneſſe of lyfe. For the maried are bound by the lawe of God ſo purely to loue one another, that neyther of them ſeeke any ſtraunge loue. The man muſt onely cleaue to his wyfe, and the wyfe agayne onely to her huſbande: they muſt ſo delyght one in anothers companie, that none of them couete any other. And as they are bounde thus to lyue togeather in all godlineſſe and honeſtie, ſo lykewyſe is their duetie, vertuouſly to bryng vp theyr chyldren, and to prouide that they fall not into Satans ſnare, nor into any vncleanneſſe, but that they come pure and honeſt vnto holy wedlocke, when tyme requyreth. So likewyſe ought all maiſters and rulers to prouide that no whoredome, nor any poynt of vncleanneſſe be vſed among their ſeruauntes. And agayne, they that are ſingle, and feele in them ſelues that they can not lyue without the companie of a woman, let them geat wyues of theyr owne, and ſo lyue godly togeather: For it is better to marrie then to burne.

And to auoyde fornication, ſayth the Apoſtle, let euery man haue his owne wyfe, and euery woman her owne huſbande. Finally, al ſuch as feele in them ſelues a ſufficiencie and habilitie (through the woorking of Gods ſpirite) to leade a ſole and continent lyfe, let them prayſe God for his gyft, 1. Cor. 7.

and seeke all meanes possible to maynteyne the same: as by reading of holy Scriptures, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wyse wyl endeuour our selues to eschew fornication, adulterie, and al vncleannesse, and leade our lyues in al godlinesse and honestie, seruyng God with a pure and cleane hart, and glorifiyng hym in our bodies by leadyng an innocent and harmelesse lyfe, we may be sure to be in the number of those, of whom our Sauiour Christ speaketh in the Gospell on this maner, Blessed are the pure in hart, for they shall see God: to whom alone be al glory, honour, rule, and power, worldes without ende. Amen.

Math.5.

¶ *A Sermon agaynst contention* and brawlyng.

THis day (good Christiã people) shall be declared vnto you, the vnprofitablenesse and shamefull vnhonestie of contention, stryfe, and debate, to the intent, that when you shal see as it were in a table painted before your eyes, the euil fauouredneſſe & deformitie of this most detestable vice, your stomaches may be mooued to ryse agaynst it, and to detest and abhorre that sinne, which is so much to be hated, and pernitious and hurtfull to al men. But among al kindes of contention, none is more hurtful then is contention in matters of religion. Eschewe (sayth Saint Paul) foolishe and vnlearned questions, knowing

1. Tim. 1
1. Tim. 2

knowyng that they breede ſtrife. It becommeth not the ſeruaunt of God to fyght, or ſtriue, but to be meeke towarde all men. This contention and ſtrife was in Saint Paules tyme among the Corinthians, and is at this tyme among vs Engliſhe men. For too many there be whiche vpon the Ale benches or other places, delyght to ſet foorth certayne queſtions, not ſo much parteynyng to edification, as to vayne glory, and ſhewyng foorth of their cunnyng, and ſo vnſoberly to reaſon and diſpute, that when neyther part wyll geue place to other, they fall to chydyng and contention, and ſometyme from hot wordes, to further inconuenience. S. Paul coulde not abyde to heare among the Corinthians, theſe woordes of diſcorde or diſcention, I holde of Paul, I of Cephas, and I of Apollo: What would he then ſay, yf he heard theſe woordes of contention (whiche be nowe almoſt in euery mans mouth.) He is a Phariſee, he is a Goſpeller, he is of the newe ſort, he is of the olde fayth, he is a newe broched brother, he is a good Catholique father, he is a Papiſt, he is an Heretique. Oh how the Church is diuided. Oh howe the cities be cut and mangled. Oh how the coate of Chriſt, that was without ſeame, is all to rent and torne. Oh body myſticall of Chriſte, where is that holy and happy vnitie, out of the whiche who ſo euer is, he is not in Chriſte. If one member be pulled from another, where is the body? If the body be drawen from the head, where is the lyfe of the body? We can not be ioyned to Chriſt our head, except we be glued with concorde and charitie one to another. 1. Cor. 3.

For he that is not in this vnitie, is not of ye Church of Christe, whiche is a congregation or vnitie to-
1.Cor.3. geather, and not a diuision. Saint Paul sayth, That as long as emulation or enuying, contention, and factions or sectes be among vs, we be carnall, and walke according to the fleshly man. And
1.Iam.3. Saint James sayth, If ye haue bitter emulation or enuying, & contention in your hartes, glory not of it: for whereas contention is, there is vnstedfastnesse, and all euyl deedes. And why doo we not
1.Cor.1 heare Saint Paul, whiche prayeth vs, whereas he might commaund vs, saying, I beseeche you, in the name of our Lorde Jesus Christe, that you wyl speake all one thyng, and that there be no discention among you, but that you wil be one whole body, of one minde, and of one opinion in the trueth. If his desyre be reasonable and honest, why doo we not graunt it? yf his request be for our profite, why do we refuse it? And if we lyst not to heare his petition of prayer, yet let vs heare his exhorta-
Ephe.4. tion, where he sayth, I exhort you that you walke as it becommeth the vocation in which you be called, with all submission and meekenesse, with lenitie and softnesse of minde, bearyng one another by charitie, studying to keepe the vnitie of the spirite, by the bond of peace: For there is one body, one spirite, one faith, one baptisme. There is (sayth he) but one body, of the whiche he can be no lyuely member, that is at variaunce with the other members. There is one spirite, which ioyneth and knitteth all thynges in one. And howe can this one spirit raigne in vs, when we among our selues

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be diuided? There is but one fayth, and howe can we then say, He is of the olde fayth, and he is of the newe fayth? There is but one baptiſme, and then ſhall not all they whiche be baptiſed be one? Contention cauſeth diuiſion, wherefore it ought not to be among Chriſtians, whom one fayth and baptiſme ioyneth in an vnitie. But if we cõtemne Saint Paules requeſt and exhortation, yet at the leaſt, let vs regarde his earneſt entreatyng, in the whiche he doeth very earneſtly charge vs, and (as I may ſo ſpeake) coniure vs in this fourme and maner, If there be any conſolation in Chriſt, yf there be any comfort of loue, yf you haue any fe-lowſhyp of the ſpirite, yf you haue any bowelles of pitie and compaſſion, fulfyl my ioy, beyng all lyke affected, hauyng one charitie, beyng of one mynd, of one opinion, that nothing be done by contenti-on, or vayneglory. Who is he, that hath any bow-elles of pitie, that wyll not be mooued with theſe woordes ſo pithie? whoſe hart is ſo ſtonie, that the ſwoord of theſe woordes (which be more ſharpe then any two edged ſwoorde) may not cut and breake a ſunder? Wherefore let vs endeuour our ſelues to fulfyll Saint Paules ioy here in this place, whiche ſhalbe at length to our great ioy in another place. Let vs ſo reade the Scripture, that by reading thereof, we may be made the better ly-uers, rather then the more contentious diſputers. If any thyng be neceſſarie to be taught, reaſoned, or diſputed, let vs doo it with al meekenes, ſoftnes, and lenitie. If any thyng ſhall chaunce to be ſpo-ken vncomely, let one beare anothers frayletie.

Phil. 2.

Howe we ſhoulde reade the ſcripture.

He that is faultie, let hym rather amende, then defende that which he hath spoken amisse, lest he fal by contention from a foolishe errour, into an obstinate heresie: for it is better to geue place meekely, then to winne the victorie with the breache of charitie, whiche chaunceth where euery man wyl defende his opinion obstinately. If we be Christian men, why doo we not folowe Christ, which sayth,
Mat. 10. Learne of me, for I am meeke and lowly in hart: A disciple must learne the lesson of his Scholemaister, and a seruaunt must obey the commaundement of his maister. He that is wyse and learned,
Iames 3. (sayth Saint James) let him shewe his goodnesse by his good conuersation, & soberneſſe of his wysedome. For where there is enuie and contention, that wysedome commeth not from GOD, but is worldly wysedome, mans wysedome, and deuylish wysedome. For the wysdome that commeth from aboue from the spirite of God, is chaste and pure, corrupted with no euyll affections: it is quiet, meeke, and peaceable, abhorring all desyre of contention: it is tractable, obedient, not grudgyng to learne, and to geue place to them that teache better for theyr reformation. For there shall neuer be an ende of stryuing and contention, yf we contende who in contention shalbe maister, and haue the ouerhande: yf we shall heape errour vppon errour, yf we continue to defende that obstinately, whiche was spoken vnaduisedly. For trueth it is, that stifnesse in mainteyning an opinion, breedeth contention, brawlyng, and chyding, whiche is a vice among all other moste pernitious and pestilent

lent to common peace and quietneſſe. And as it ſtandeth betwixt two perſons and parties (for no man commonly doeth chyde with hym ſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is picking of quarelles, with ſharpe and contentious woordes: the other ſtandeth in frowarde anſwearyng, and multiplyng euyl woordes agayne. The fyrſte is ſo abominable, that Saint Paul ſayth, If any that is called a brother, be a woorſhipper of idolles, a brawler, a picker of quarelles, a theefe, or an extortioner, with hym that is ſuche a man, ſee that ye eate not. Now here conſider that Saint Paul numbreth a ſcoulder, a brawler, or a pycker of quarelles, among theeues and idolaters, and many tymes commeth leſſe hurt of a theefe, then of a rayling tongue: for the one taketh away a mans good name, the other taketh but his ryches, whiche is of muche leſſe value and eſtimation, then is his good name. And a theefe hurteth but hym from whom he ſtealeth: but he that hath an euyl tongue, troubleth all the towne where he dwelleth, and ſometyme the whole countrey. And a raylyng tongue is a peſtilence ſo full of contagiouſneſſe, that Saint Paul wylleth Chriſtian men to forbeare the companie of ſuche, and neyther to eate nor drinke with them. And wheras he wil not that a Chriſtian woman ſhoulde forſake her huſbande, although he be an infidel, or that a Chriſtian ſeruant ſhould depart from his maiſter, which is an infidel & heathen, & ſo ſuffer a Chriſtian man to keepe companie with an infidel: yet he forbydeth vs to eate or drynke with a ſcoulder, or a quarell

1. Cor. 5.

Agaynſt quaret picking.

1. Cor. 6

rell picker. And also in the sixth Chapter to the Co-
1.Cor.6. rinthians, he sayth thus, Be not deceyued, for neyther fornicatours, neither woorshippers of idolles, neyther theeues, nor drunkardes, nor cursed speakers shal dwel in the kingdome of heauen. It must needes be a great fault that doeth moue & cause the father to disherite his natural sonne. And how can it otherwyse be, but that this cursed speakyng most needes be a most damnable sinne, the whiche
Agaynst frowarde answering. doeth cause God our most mercifull and louyng father, to depriue vs of his most blessed kyngdome of heauen? Agaynst the other synne that standeth in requyting taunt for taunt, speaketh Christ him
Math.5. selfe: I say vnto you (sayth our Sauiour Christ) resist not euyl, but loue your enimies, & say wel by them that say euyl by you, doo well vnto them that doo euyl vnto you, and pray for them that doo hurt and persecute you, that you may be the chyldren of your father which is in heauen, who suffereth his sunne to ryse both vppon good and euyl, and sendeth his rayne both vpon the iust & vniust. To this doctrine of Christ agreeth very well the teachyng of Saint Paul, that chosen vessel of God, who ceasseth not to exhort and cal vpon vs, saying,
Rom. 12 Blesse them that curse you, blesse I say, and curse not, recompence to no man euyll for euyll, yf it be possible (as muche as lyeth in you) lyue peaceablie with all men.

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IT hath been declared vnto you in this Sermon agaynst strife and brauling, what great inconuenience commeth thereby, specially of suche contention as groweth in matters of religion: and howe when as no man wyll geue place to an other, there is none ende of contention and discorde: and that vnitie whiche God requireth of Christians, is vtterly thereby neglected and broken: and that this contention standeth cheefely in two poyntes, as in pickyng of quarrelles, and makyng of frowarde aunsweares. Nowe ye shall heare Saint Paules woords, saying, Dearely beloued, auenge not your selues, but rather geue place vnto wrath, for it is written, Vengeance is myne, I wyl reuenge, sayth the Lorde. Therefore yf thine enimie hunger, feede hym, if he thirst, geue him drinke: be not ouercome with euil, but ouercome euil with goodnesse. All these be the woordes of Saint Paul, but they that be full of stomacke, and set so muche by them selues, that they may not abide so muche as one euyll woorde to be spoken of them, peraduenture wyll say: If I be euyll reuyled, shall I stande styll lyke a Goose, or a foole, with my fynger in my mouth? Shal I be suche an ydeote and disarde, to suffer euery man to speake vppon me what they lyst, to rayle what they lyst, to spewe out all their venime agaynst me at their pleasures? Is it not conuenient that he that speaketh euyll, shoulde Deut. 32

An obiectiō.

be

be answeared accordingly: If I shall vse this lentitie and softnesse, I shal both encrease mine enimies frowardnesse, and prouoke other to doo lyke. Such reasons make they that can suffer nothing, for the defence of their impatience. And yet yf by froward answearing to a froward person, there were hope to remedie his frowardnesse, he should lesse offende that so should answeare, doing the same not of ire or malice, but onely of that intent, that he that is so froward or malicious, may be reformed. But he that canne not amend another mans faulte, or canne not amende it without his owne faulte, better it were that one shoulde perishe then two. Then yf ye can not quiet hym with gentle wordes, at the least let him not folowe hym in wicked and vncharitable woordes. If he can pacifye hym with sufferyng, let hym suffer, and yf not, it is better to suffer euyll, then to doo euyll, to say wel, then to say euill. For to speake well agaynst euyll, commeth of the spirite of GOD: but to render euyll for euyl, commeth of the contrary spirite. And he that can not temper ne rule his owne anger, is but weake and feeble, and rather more lyke a woman or a childe, then a strong man. For the true strength and manlynesse is to ouercome wrath, and to despise iniuries, and other mens foolyshnesse. And besides this, he that shall despise the wrong donne vnto hym by his enimie, euery man shall perceiue that it was spoken or donne without cause: where as contrary, he that dooeth fume and chafe at it, shall helpe the cause of his aduersarie, geuyng suspition that the

An answeare.

tyyng

thyng is true. And in ſo goyng about to reuenge euyll, we ſhewe our ſelues to be euyll, and whyle we wyl puniſhe and reuenge another mans folly, we dubble and augment our owne folly. But many pretences fynde they that be wylfull, to colour their impatience. Myne enimie ſay they is not woorthie to haue gentle woordes or deedes, being ſo ful of malice or frowardnes. The leſſe he is worthie, the more art thou allowed of God, the more art thou commended of Chriſt, for whoſe ſake thou ſhouldeſt render good for euyl, becauſe he hath commaunded thee, and alſo deſerued that thou ſhouldeſt ſo doo. Thy neyghbour hath peraduenture with a woorde offended thee: call thou to thy remembrance with howe many wordes & deedes, how greeuouſly thou haſt offended thy Lord God. What was man, when Chriſt dyed for hym? was he not his enimie, and vnwoorthie to haue his fauour and mercie? Euen ſo, with what gentleneſſe and patience doeth he forbeare and tollerate and ſuffer thee, although he is dayly offended by thee? Forgeue therefore a lyght treſpaſſe to thy neyghbour, that Chriſt may forgeue thee many thouſandes of treſpaſſes, whiche art euery day an offender. For yf thou forgeue thy brother, being to thee a treſpaſſer, then haſt thou a ſure ſigne and token, that God wyl forgeue thee, to whom all men be debters and treſpaſſers. Howe wouldeſt thou haue God merciful to thee, yf thou wylt be cruell vnto thy brother? Canſt thou not fynde in thyne hart to doo that towardes another that is thy felowe, whiche God hath done to thee, that art but

his

his seruaunt? Ought not one synner to forgeue another, seeyng that Christ which was no sinner, did pray to his father for them that without mercy and despitefully put hym to death? Who, when
1.Pet.2. he was reuyled, dyd not vse reuyling woordes agayne, and when he suffered wrongfully, he dyd not threaten, but gaue all vengeaunce to the iudgement of his father whiche iudgeth rightfully. And what crakest thou of thy head, yf thou labour not to be in the body? Thou canst be no member of Christ, yf thou folowe not the steppes
Esai.4. of Christ: (who as the Prophete sayth) was ledde to death lyke a Lambe, not opening his mouth to reuyling, but openyng his mouth to praying for them that crucified hym, saying, Father, forgeue
Luke.23. them, for they can not tell what they doo. The
Actes.7. whiche example, anone after Christ, Saint Steuen dyd folowe, and after Saint Paul: We be euyl spoken of (sayth he) and we speake well: we suffer persecution, and take it patiently: When curse vs,
1.Cor.4 and we gently entreate. Thus saint Paul taught that he dyd, and he dyd that he taught. Bless you (sayth he) them that persecute you: bless you, and curse not. Is it a great thyng to speake well to thyne aduersarie, to whom Christ doeth commaunde thee to doo well? Dauid when Semei dyd call hym al to nought, dyd not chyde agayne, but sayde patiently, Suffer hym to speake euyl, yf perchaunce the Lorde wyll haue mercie on me. Histories be full of examples of Heathen men, that toke very meekely both opprobrious and reprocheful woordes, and iniurious or wrongfull deedes,

deedes. And ſhall thoſe heathen excell in patience vs that profeſſe Chriſte, the teacher and example of all patience? Liſander, when one dyd rage agaynſt hym, in reuyling of hym, he was nothyng mooued, but ſayde, Goe to, goe to, ſpeake agaynſt me as muche and as ofte as thou wylt, and leaue out nothyng, yf perchaunce by this meanes thou mayeſt diſcharge thee of thoſe noughtie thynges, with the which it ſeemeth that thou art ful laden. Many men ſpeake euill of al men, becauſe they can ſpeake well of no man. After this ſort, this wyſe man auoyded from hym, the reprochefull woordes ſpoken vnto hym, imputyng and laying them to the naturall ſickneſſe of his aduerſarie. Pericles, when a certayne ſcoulder, or rayling felowe dyd reuyle hym, he aunſweared not a woorde agayne, but went into a gallerie, and after toward nyght, when he went home, this ſcoulder folowed hym, ragyng ſtill more and more, becauſe he ſawe the other to ſet nothyng by hym: & after that he came to his gate (beyng darke nyght) Pericles commaunded one of his ſeruantes to light a torch, & to bring the ſcoulder home to his owne houſe. He dyd not only with quietnes ſuffer this brauler patiently, but alſo recompenced an euil turne with a good turne, and that to his enimie. Is it not a ſhame for vs that profeſſe Chriſte, to be woorſe then Heathen people, in a thing cheefely parteynyng to Chriſtes religion? ſhal philoſophie perſwade them more then Gods woorde ſhall perſwade vs? ſhall naturall reaſon preuayle more with them, then religion ſhall with vs? ſhall mans wyſedome leade

them

them to those thynges, wherevnto the heauenly doctrine can not leade vs? What blindnesse, wylfulnesse, or rather madnesse is this? Pericles being prouoked to anger with many vilanous woordes, answeared not a woorde. But we, stirred but with one little woord, what foule woorke doo we make? Howe doo we fume, rage, stampe, & stare lyke mad men? Many men, of euery trifle wyll make a great matter, & of the sparke of a litle woord, wyll kyndle a great fyre, takyng all thynges in the woorst part. But howe muche better is it, and more lyke to the example and doctrine of Christ, to make rather of a great fault in our neighbour, a small fault, reasonyng with our selues after this sorte, He spake these woords, but it was in a sodayne heate, or the drinke spake them, and not he, or he spake them at the motion of some other, or he spake them beyng ignorant of the trueth, he spake them not against me, but agaynst him whom he thought me to be. But as touchyng euyl speakyng, he that is redy to speake euyll agaynst other men, fyrst let him examine him selfe, whether he be faultlesse and cleare of the fault whiche he fyndeth in another. For it is a shame when he that blameth another for any fault, is gyltie him selfe, eyther in the same faulte, eyther in a greater. It is a shame for him that is blinde, to call another man blinde: and it is more shame for him that is whole blinde, to call hym blinkarde, that is but poureblinde. For this is to see a strawe in an other mans eye, when a man hath a blocke in his owne eye.

Reasons to moone men from quarel picking.

Then let hym consyder, that he that vseth to

speake

ſpeake euyll, ſhall commonly be euyll ſpoken of agayne. And he that ſpeaketh what he wyll for his pleaſure, ſhall be compelled to heare that he would not, to his diſpleaſure. Moreouer, let him remember that ſaying, that wee ſhal geue an accounte for euery idle woorde. Howe muche more then ſhall wee make a reckenyng for our ſharpe, bitter, brauling, and chyding wordes, which prouoke our brother to be angry, and ſo to the breache of his charitie? And as touchyng euyll aunſwearyng, although wee be neuer ſo muche prouoked by other mens euyll ſpeakyng, yet wee ſhal not folowe their frowardneſſe by euyll anſwearyng, yf we conſyder that anger is a kinde of madneſſe, & that he whiche is angry, is (as it were for the time) in a phrenſie. Wherefore let hym beware, leaſt in his furie he ſpeake any thing, whereof afterward he may haue iuſt cauſe to be ſory. And he that wyll defende that anger is not furie, but that he hath reaſon, euen when he is moſt angry: then let hym reaſon thus with hym ſelfe when he is angry. Nowe I am ſo moued and chafed, that within a little whyle after I ſhalbe otherwyſe mynded: wherefore then ſhould I nowe ſpeake any thing in myne anger, whiche hereafter, when I would fayneſt, can not be changed? Wherefore ſhal I do any thing, now being (as it were) out of my wit, for the which, when I ſhal come to my ſelfe agayne, I ſhalbe very ſadde? Why dooth not reaſon, why dooth not godlineſſe, yea why dooth not Chriſte obteyne that thyng now of me, which hereafter tyme ſhall obteyne of me? If a man be called an adulterer, vſurer, drunkard,

Mat. 22.

Reaſons to moue men from froward anſwearyng.

or by any other shamefull name, let hym consyder earnestly, whether he be so called truely or falsely: yf truely, let him amend his fault, that his aduersary may not after worthyly charge him with such offences: yf these thinges be layd agaynst hym falsly, yet let him consyder whether he hath geuen any occasion to be suspected of suche thinges, and so he may both cut of that suspection, whereof this slaunder dyd aryse, and in other thinges shall liue more warely. And thus vsing our selues, we may take no hurt, but rather much good, by the rebukes and slaunders of our enimie. For the reproch of an enimie may be to many men a quicker spurre to the amendement of their lyfe, then the gentle monition of a freend. Philippus the kyng of Macedonie, when he was euyll spoken of by the cheefe Rulers of the citie of Athens, he dyd thanke them hartily, because by them he was made better, both in his woordes and deedes: for I study (sayth he) both by my sayinges and doinges, to proue them lyers.

The.iii. part of the sermon

agaynst contention.

YE heard in the last lesson of the sermon agaynst strife and braulyng, how we may answere them which mainteyne their froward sayinges in contention, and that wyll reuenge with woordes suche euill as other

other men doo to them, and finally howe we may accordyng to Gods wyll order our ſelues, and what to conſyder towardes them when we are prouoked to contention and ſtryfe with raylyng wordes. Nowe to proceede in the ſame matter, you ſhall knowe the ryght way howe to diſprooue and ouercome your aduerſarie and enimie. This is the beſt way to improue a mans aduerſarie, ſo to lyue, that all which ſhal knowe his honeſtie, may beare witnes that he is ſlaundered vnwoorthyly. If the fault, whereof he is ſlaundered, be ſuche, that for the defence of his honeſtie, he muſt needes make anſweare, let hym anſweare quietly and ſoftly, on this faſhion, That thoſe faultes be layde agaynſt hym falſely. For it is trueth that the wyſe man ſayth, A ſoft anſweare allwageth anger, and an harde and ſharpe anſweare, doeth ſtirre vp rage and furie. The ſharpe anſweare of Nabal, dyd prouoke Dauid to cruel vengeaunce: but the gentle wordes of Abigail, quenched the fire againe that was all in a flame. And a ſpeciall remedie agaynſt malitious tongues, is to arme our ſelues with patience, meekeneſſe, and ſilence, leaſt with multiplyng wordes with the enimie, we be made as euil as he. But they that can not beare one euyl worde, peraduenture for their owne excuſe wyll alleage that whiche is written: He that deſpiſeth his good name, is cruel. Alſo we reade, Anſwere a foole according to his fooliſhneſſe. And our Lorde Jeſus dyd holde his peace at certayne euyl ſayinges: but to ſome he anſweared diligently. He heard men cal hym a Samaritane, a Carpenters ſonne, a wyne Prou. 15. 1. Re. 25. *Anobiectio.* Prou. 26

Iohn.19. drynker, and he helde his peace: but when he heard them say, Thou hast the deuyl within thee, he an-
Answeare. swered to that earnestly. Trueth it is in dede, that there is a time, when it is conuenient to answeare a foole according to his foolishnesse, lest he shoulde seeme in his owne conceyte to be wyse. And sometime it is not profitable to answeare a foole according to his foolishnesse, lest the wyse man be made like to the foole. When our infamie, or the reproche that is done vnto vs, is ioyned with the peryll of many, then it is necessarie in answearyng, to be quicke & ready. For we reade that many holy men of good zeales, hath sharpely & fiercely both spoken and answeared tyrantes & euyl men: which sharpe words came not of anger, rancor, or malice, or desire of vengeaunce, but of a feruent desyre to bryng them to the true knowledge of God, and from vngodly lyuing, by an earnest and sharpe rebuke and
Math.3. chyding. In this zeale, Saint Iohn Baptist called the Pharisees, Adders broode: and Saint
Gala.3. Paul called the Galathians, fooles: and the men of Crete, he called lyers, euyl beastes, and sluggishe
Titus.1. bellies: and the false Apostles, he called dogges,
Philip.3. and craftie woorkemen. And this zeale is godly, and to be allowed, as it is playnely prooued by the example of Christ, who although he were the fountayne and spryng of al meeknesse, gentlenesse,
Math.23 and softnesse: yet he called the obstinate Scribes and Pharisees, blind guydes, fooles, paynted graues, hypocrites, serpentes, adders brood, a corrupt and wycked generation. Also he rebuketh Peter
Math.16 eagerly, saying, Goe behynd me Satan. Like wyse

Saint

S. Paul reproueth Elimas, saying, O thou full of al craft and guyle, enimie to al iustice, thou ceasest not to destroy the ryght wayes of GOD: and nowe loe, the hande of the Lorde is vpon thee, and thou shalt be blynde, and not see for a tyme. And saint Peter reprehendeth Ananias very sharply, saying, Ananias, howe is it that Satan hath fylled thy hart, that thou shouldest lye vnto the holy ghost? This zeale hath ben so feruent in many good men, that it hath styrred them, not onely to speake bitter and eager woordes, but also to doo thynges, which might seeme to some to be cruell, but in deede they be very iust, charitable, and godly, because they were not done of yre, malice, or contentious mynde, but of a feruent mynde, to the glory of God, and the correction of synne, executed by men called to that office. For in this zeale our Lorde Jesus Christ dyd driue with a whippe the buyers and sellers out of the temple: In this zeale Moses brake the two tables whiche he had receyued at Gods hande, when he sawe the Israelites daunsyng about a Calfe, and caused to be kylled xxiiii. M. of his owne people. In this zeale, Phinees the sonne of Eleazer, did thrust through with his sword, Zamry, & Cosby, whom he founde togeather ioyned in the act of lecherie. Wherefore, nowe to returne agayne to contentious woordes, and specially in matters of religion, and Gods worde (whiche woulde be vsed with all modestie, soberneſſe, and chastitie) the woordes of S. James ought to be well marked, and borne in memorie, where he sayth, that of contention ryseth all euyl.

Acts. 13

Acts. 5.

Iohn. 2.

Exo. 32.

Math. 25

But these examples are not to be folowed of euery body, but as men be called to office and set in authoritie.

And

Prou.20 And the wyse kyng Solomon sayth, Honour is due to a man that keepeth hym selfe from contention, and al that mingle them selues therewith, be fooles. And because this vice is so muche hurtfull to the societie of a common wealth, in all wel ordered cities, these common braulers and scoulders be punished with a notable kynde of payne: as to be set on the cocking stoole, pillory, or such like. And they be vnworthie to lyue in a common wealth, the which do as much as lieth in them, with brauling and scouldyng to disturbe the quietnesse and peace of the same. And whereof commeth this contention, strife, and variaunce, but of pride & vayne
1.Pet.5. glory? Let vs therefore humble our selues vnder
Luke.1. the mightie hande of God, whiche hath promised to rest vpon them that be humble and lowe in spirite. If we be good and quiet Christian men, let it appeare in our speache and tongues. If we haue forsaken the deuyl, let vs vse no more deuylyshe tonges. He that hath ben a raylyng scoulder, nowe let him be a sober counsayler. He that hath ben a malitious slaunderer, nowe let hym be a louyng comforter. He that hath ben a vayne rayler, nowe let hym be a ghostly teacher. He that hath abused his tongue in cursyng, nowe let hym vse it in blessyng. He that hath abused his tongue in euyl speakyng, nowe let hym vse it in speaking wel. Al bitternesse, anger, raylyng, and blasphemie, let it be auoyded from you. If you may, & it be possible, in no wyse be angry. But if you may not be cleane voyd of this passion, then yet so temper & bridle it, that it stirre you not to contention and brauling.

If

If you be prouoked with euyl ſpeaking, arme your ſelfe with patience, lenitie, and ſilence, eyther ſpeaking nothyng, or els beyng very ſoft, meeke, and gentle in anſwearyng. Ouercome thyne aduerſaries with benefites and gentleneſſe. And aboue all thinges, keepe peace and vnitie: be no peace breakers, but peace makers. And thē there is no doubt, but that God the aucthour of comfort & peace, wyll graunt vs peace of conſcience, and ſuche concorde and agreement, that with one mouth and minde, we may glorifie God the father of our Lorde Jeſus Chriſt: to whom be al glory, now and euer. Amen.

HEreafter ſhal folowe ſermons of faſtyng, praying, almes deedes, of the natiuitie, paſſion, reſurrection, & aſſention of our Sauiour Chriſt: of the due receyuing of his bleſſed body & blood, vnder the fourme of bread and wine: agaynſt idleneſſe, agaynſt glūttony and drunkenneſſe, agaynſt couetouſneſſe, agaynſt enuie, ire, and malice, with many other matters, as well fruitefull as neceſſary to the edifying of Chriſtian people, and the encreaſe of godly liuyng.

God ſaue the Queene.

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